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THE BIBLE CHAMPION

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The second article of its Constitution declares: "It shall be the object of this League to organize the friends of the Bible, to promote a more thorough, reverential and constructive study of the Sacred Volume, and to retain the historic faith of the Church in its divine inspiration and supreme authority as the Word of God."

At the Second Convention of the League, held at Park Street Congregational Church, Boston, in 1904, the writer, among other things, said: "In the prosecution of its high purpose the League aims to avail itself of the coöperative assistance of the ablest and most highly accredited scholarship that the conservative school affords; and in its enterprise plans to give all sane and sound Biblical criticism its proper place.

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"We shall make no bid for the full acquiescence of a blind and unreasoning faith in the correctness of our conclusions, but rather, by the teachings of a scholarship of unchallenged ability, we shall endeavor to commend ourselves and our cause to the favorable judgment of all friends who acknowledge the supreme authority of our Lord Jesus Christ in all matters of faith and practice."

Although more than seventeen years have passed since the words just quoted were originally uttered, we have had no reason to change our mind, nor our position so declared.

Today, more than ever in the past, is the work of the Bible League called for, and it is cause for devout thanksgiving to our dear Lord that there still remain more than seven thousand who have not bowed the knee to the Baal of a false scholarship and a faith destroying criticism of the Word of God.

To that more than seven thousand we appeal to come up to the help of the Lord against the mighty forces of unbelieving and destructive scholarship, and to actively coöperate with our good brother, Frank J. Boyer, now General Secretary-Treasurer of the League, in his splendid work of carrying on the publication and distribution of the BIBLE CHAMPION throughout the land.

The names of George Frederick Wright, Luther Tracy Townsend, Herbert W. Magoun, David James Burrell, William H. Bates and many others who are contributing to the magazine assure us of the extraordinary value of the same in the vitally important work that is being accomplished thereby.

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EDITORIAL

Religion and Modern Science

RELIGION which is not in harmony with modern science cannot possibly remain the religion of the thinking class of the future."

Many statements similar in import to the one we have quoted might be culled from present-day religious literature. This particular statement was published in the year 1922. If some antiquarian in the year 1922 should light on this statement, we can scarcely help wondering how he would estimate it. We are inclined to think he would estimate it somewhat as we would estimate a similar statement if we read it in a book written in 1922. The religion of to-day is not in harmony with the science of 1922, and it is almost equally certain that the religion of 1922 will not be in harmony with the science of to-day. There may not be as marked a lack of harmony between the religion of 1922 and the science of to-day as there is between the religion of to-day and the science of 1922; but we may be certain that the religion of the thinking class of the future will not be in complete harmony with what to-day is called modern science.

This is not to decry science; it is to affirm, however, that in our judgment modern science is not the ultimate science. No doubt there has been scientific progress, and no doubt there has been especially rapid progress along scientific lines during the past one hundred years; but we are far from supposing that the goal has been reached. But as long as the goal has not been reached, it is the height of folly to suppose that harmony with science is the test of religious truth. No doubt there is no conflict between Science and Religion in the abstract, because both are revelations of God; but in the concrete there is constant conflict because neither are to be found in pure form.

Ultimately, when the whole of reality is perfectly reflected in the consciousness of perfected humanity, science and religion will be seen to be in perfect harmony; but until that day arrives we ought not to make harmony with science the test of religion. Many write to-day as though science, in the sense of physical science, has reached its ultimate goal.

As a matter of fact, this is far from being the case. We must still distinguish between the voice of Science and the voices of the scientists and remember that the voices of the scientists speak not the whole truth, but only half-truths. Only when they speak the whole truth can harmony with their utterances be regarded as a sufficient test of the validity of a religious belief.

It is in the light of such considerations as these that we should estimate the demand that Christianity adjust itself to modern science. This demand overlooks the more or less tentative nature of all purely scientific conclusions. Nothing is more certain than that if we adjust Christianity so as to bring it into harmony with the science of to-day, it will be more or less out of harmony with the science of to-morrow, because it is certain that the science of to-morrow will not altogether harmonize with the science of to-day. We do not indeed believe that lack of harmony with modern science is an indication of the validity of a religion—a religion wholly out of harmony with modern science is thereby proven to be inadequate, if not false—but we are certain that the religion of the future will not be in anything like complete harmony with modern science. The religion of the future and the science of the future, however, we believe will be in complete harmony—provided we look far enough into the future.

Not only does this demand overlook the

more or less tentative nature of the findings of modern science, it also overlooks the fact that Christianity has a definite content of its own, given it once for all by Christ and his apostles, and that the whole of reality is not seen when this content is overlooked. Not only does Christianity have a definite content of its own, but it rests on its own independent basis, and is supported by its own independent evidences, so that the science that cannot live in harmony with that content is thereby proven to be, if not false, at least inadequate.

After all, what is our standard? Science in the narrow sense of the word? Or Christianity? If science, then we will regard Christianity as at best but a ball of wax to be constantly re-shaped, so as to be kept in harmony with science. But if Christianity, we will sit somewhat loosely to the deliverances of science as by way of trial and error it moves toward the ultimate Science, confident that when that goal is reached, it will be seen that Christianity is an integral part of that Science.

After all, the question in which we as Christians are mainly interested is not so much the relation between religion and modern science as the relation between *Christianity* and modern science. If religion be regarded as having no truth-content of its own, as having its home in the sphere of the emotions, of faith as contrasted with knowledge, as consisting of a way of looking at or valuing things, there is no need to discuss the question of its relation with science. In that case, religion and science deal with different subjects and can no more come into conflict than other disparate things, such as the love of music and the raising of hogs.

If, however, we have Christianity in mind,

we cannot be content with a purely subjective conception of religion. Whatever may be true of some religions, Christianity is an historic religion, and as such it brings to our attention a series of great redemptive acts in which God actually intervened in the course of history for the salvation of man. Christianity is inseparably bound up with these facts. Reject these facts as actual occurrences in history, and Christianity is rejected. Christianity is not merely a certain frame of mind, an emotion of the soul, but always includes certain conceptions of man, of the world, and of God—realities with which natural science also deals. Hence there is bound to be more or less conflict between Christianity and the teachings of scientists as long as the scientists reject as unreal those great facts that constitute the very essence of Christianity.

As one puts it: "Whatever may be said of religion as a world-phenomenon, native to the spirit of man, that religion which is Christianity is inseparably bound up with its facts and stands or falls with their objective reality. Any science which leaves no place for these facts, as such, is not neutral, but antagonistic to Christianity; and between that science and this religion there must be, not eternal peace but eternal war." Too many to-day seem willing to purchase peace between Christianity and science by surrendering the fact-content of Christianity, but that is to retain Christianity in name while denying it in fact. Those who are concerned with realities rather than words will not be guilty of such folly. If we believe that Christianity has a truth-content of its own, we must perforce believe that any science that ignores or denies that content is at least inadequate. —D. S. K.

Evangelical



SOME seven years ago a distinguished professor of theology said: "The word Evangelical is certainly moribund, if not already dead. Nobody any longer seems to know what it means. Even our dictionaries no longer

know."

Judging from the different sorts of people that are appropriating it and claiming it for themselves, the professor is not far from right. Perhaps a patient and careful study will enable us to ascertain its biblical meaning, re-suscitate it, and fix its place on the linguistic and theological map.

Explication of Terms

In the New Testament there are the Greek verb *euaggelizo*, used 55 times, and the Greek nouns *euaggelion* used 77 times and *euaggelistes* used 3 times.

Euaggelizo is translated by nine different expressions: declare, bring glad tidings, declare glad tidings, shew glad tidings, bring good tidings, preach the gospel (21 times), have the gospel preached, which by the gospel is preached (1 Pet. 1:25), and preach (25 times). *Euaggelion* is every time translated "gospel," and *euaggelistes* "evangelist."

Plainly, the inner content of these words is "gospel" and "preaching the gospel."

What is *the gospel*? Euangelion, always translated "gospel", is compounded of the Greek adverb *eu*, "good", and the noun *aggon*, meaning "message", "tidings", "news", and it has its perfect equivalent in the English word "gospel", which is compounded of the Anglo-Saxon adjective *god*, the old form of the word "good", and the noun "spell", which means "news", "tidings", "story." The gospel, then, is good news.

Limitations

Any good news therefore is, linguistically speaking, gospel. We hear of the gospel of this, the gospel of that, the gospel of the other thing. But in the use of the term as the years have gone on, it has historically come to have a distinguishing and more specific meaning, so that commonly when we hear the word "gospel" we at once think of it as the good news of the salvation brought to and wrought for and in sinners by Jesus Christ and the Holy Spirit as set forth in the Bible. Good news indeed!

Definitions

Then the evangelium or evangel is the message of gospel-salvation for sinners. To evangelize is to preach and effectively apply this salvation-gospel. To be evangelical is to have the spirit of, is to have and to hold the truths pertaining to, this gospel. An evangelist is one who preaches, enforces, effectually "brings in" the salvation gospel truths. Evangelism embraces the doctrinal content and administration of these truths; or, again Evangelism is preaching the gospel proclaiming the good news, i. e. of salvation for lost men through the person and work of Jesus Christ.

A Distinction With a Difference. A Caveat

A minister may be in spirit and for substance of doctrine evangelical, and not be evangelistic. A distinction of tremendous significance. A man sat under the ministry of three pastors of the same church. Doubtless they all would claim to be evangelical and would resent any imputation that they were not evangelical; and yet in all that time, ranging over eighteen years off and on, he never heard either of them make a direct appeal to the unconverted to repent and become Christians, nor did he hear presented the truths that would tend to produce conviction of sin and make a sinner feel the need of a Saviour. Evangelical maybe, but not evangelistic.

The Scope of Bible Evangelism

From the foregoing it would seem that the evangelium is co-extensive with the gospel. The end designed is no doubt that expressed by St. Paul when he said: "Whom (i. e. Christ) we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus" (Col. 1:28).

While this is so, nevertheless the view-point given us by most of the passages where evangelizing is spoken of, is, the rather, the beginning of the work of which completeness in Christ is the end. Emphasis is placed much more upon the initial and early stages of the work. Scripture therefore gives abundant sanction to the present prevalent popular conception of evangelism as that form of Christian work which presses upon sinful men for their immediate acceptance the claims of Christ and his redemptive work, or, in a word, which is specially directed to the end of what we call "conversion". The remaining part of the full idea of Scripture evangelism—edification, upbuilding in Christian faith and life—follows.

This scope of Bible evangelism—to possess the idea is to be evangelical; to *do it* is to be evangelistic.

The True Content of Bible Evangelism

The content of this evangelism has been certain definite and clearly defined truths.

The evangelist—whether the professional evangelist or the evangelistic pastor—has made much of the presence and work of the Holy Spirit.

He has given the Bible, as the very Word of God, the sword of the Spirit, of divine inspiration, authority, and sufficiency, a foremost place.

Believing that the Bible tells the truth, he does not question the Virgin Birth of Jesus and so deny His unique Divine Paternity, thus logically, theologically and biologically cutting all ground from under a consistent and valid belief in his Deity.

The incarnation of the Son of God and His atoning sacrifice, as the sole ground for the salvation of the sinner, have been asserted with strenuous insistence.

The fall of man and his utter undoneness by reason thereof; the necessity of repentance towards God, of surrender to and faith in the Lord Jesus Christ, of regeneration, by the Holy Spirit; the mercy of God in pardoning

the penitent, and his justice in punishing the impenitent sinner; the eternal rewards of the righteous and the wicked: these are all truths that have been specially used in evangelistic work.

The foregoing enumeration is not intended to be exhaustive; it is only partial. But these truths and others logically connected with them—so much doubted and by so many “liberals” flouted in these days—are the ones the Holy Spirit has particularly blessed for turning men to Christ. By these has evangelism won its marvelous successes. This theology is the theology of Paul, Augustine, Calvin, Whitefield, the Wesleys, Edwards, Brainerd, Finney, Spurgeon, Talmage, Moody, Chapman, Sunday—Fundamentalists to a man, and not a “liberal” among them.

Antithetic

This brings unequivocally to the fore the antitheses: New Theology vs. Old Theology; Liberalism vs. Conservatism; Rationalism vs. Evangelicalism; Modernism vs. Christian Theism. It should go without saying that these verses are hostile to each other, indeed are mutually destructive. And it should be considered perfectly plain that those who range under the first term of these couplets cannot be accounted evangelical, and that those who range under the second term are evangelical. And it should further be considered that the old theology and the new theology cannot cover the same spaces of meaning, for wherein the so-called New coincides with the Old it is not new! Whatever constitutes the New what it is, is that which denies and is antagonistic to the Old.

Why and Wherefore

We have been moved to this disquisition by recent claims to the name Evangelical by those to whom it by no manner of means belongs. For instance, Professor Charles Foster Kent, of Yale, in an article in *Scribner's Magazine* claims it for himself and his sort. The idea—the Yale professor, whose atrocious Shorter Bible, cuts out some of the essentials and indispensable doctrines of grace, and calls it evangelical! A Note and Comment in the May CHAMPION, p. 263, referring to the article, says: “Nothing could be more dishonest than this attempt to purloin the name which has been the specific name of the orthodox element in the Protestant Church since the days of the Reformation. The name Evangelical is the true name for believers who stand for the Biblical doctrines in full. Applied to the mutilators and diluters of the faith it is a misnomer. To filch a name to gain an advantage is only a cheap trick.”

Just So

The assaults which the Liberals are making upon the Evangelicals, the defense which the assaulted are putting up and the warfare which the “old guard” that never surrenders therefore perforce feels compelled to carry into the hostile rationalistic camp, show that the word evangelical is no longer moribund but is throbbing with red-blooded life. If the dictionaries do not know what the word means, this study may help dictionary makers to a definition.

Such is our attempt to ascertain the Biblical meaning of the word Evangelical, resuscitate it, and fix its place on the linguistic and theological map.—W. H. B.

A Wrong Handling of the Word of Truth



WE cannot restrain a feeling of sorrow and pity when one reads a sermon like that of Dr. Robert H. Nichols, Professor of Church History in Auburn Theological seminary. It was preached before the seminary on April 25, 1923 and was printed in *The Christian Work*, of New York, evidently as a good sample of sermons along liberal lines. The discourse is based on Gal. 2:11: “When Cephas came to Antioch, I resisted him to the face.” It deals with the incident in which Paul rebuked Peter at Antioch because the

latter shied from the straight path in the presence of his Jewish friends and declined to eat with the Gentiles.

On one point Dr. Nichols is correct there are times when controversy is necessary. Had not Paul stood firm and resolute on this occasion and on other occasions; had he been a trimmer, as Peter seemed to be for the instant, it is possible and probable that Jewish legalism would have won the day, and that the Christian religion would have been poisoned at its very heart, and never would have become the universal and final religion; perhaps it would soon have perished from the earth.

So here is a good lesson for the ultra-pacifists today, who are willing to purchase peace at any cost. In this respect we think that Dr. Nichols has made an excellent use of his text, and we are glad he has done so.

However, this part of his discussion, although it occupies most of his space, is only introductory. In making a further application of the Pauline incident, he certainly does not prove himself a workman who rightly handles the word of truth. The text is a rebuke to Jewish legalism, ceremonialism and narrowness pure and simple. But Dr. Nichols tries to turn it against those Christian believers who accept the Bible in the literal sense. He calls them "literalists," and thinks there is a close parallel between them and the Judaizing party at Antioch and elsewhere in Paul's day. We hold that no such parallelism exists, and therefore Dr. Nichols has misapplied the text, and thus is guilty of a hermeneutic and homiletic fault.

This is the way he misuses his text: "Now I have said all this about Paul's controversy against the Judaizers because there is a striking parallel between his situation and ours. In his time there was an attempt to imprison Christianity in Jewish legalism. We behold a formidable attempt (today) to enslave Christianity by Scripture literalism. The words of the Bible, literally interpreted, must be the measure of Christian truth. Nothing is Christian which is in conflict with the words found in the Bible. If scientific research, honestly and laboriously prosecuted, leads men who believe in God to think that He followed a certain method in the creation of the world, and the words of the Bible present another method, Christians must reject the teaching of science. If historical scholarship has reached one conclusion, and certain words in the Bible contain another, Christians must eschew historical scholarship. Of all the varied discussion that is going on today, one thing is at the bottom, that is, the idea that the words of the Bible contain no error. Whether evolution or the virgin birth or pre-millenarianism or anything else is the apparent issue, the real issue is Scriptural literalism. And steadily it is asserted that those who do not accept this are not Christian."

In this paragraph there are as many blunders as there are sentences. Where shall one begin? First, it is pitiful to think that a teacher in a Christian theological seminary of an orthodox church—the Presbyterian—should hold that almost the greatest evil in the world today is the acceptance of the Bible at its face

value and in its honest literal sense. Pray how else do you want to interpret the Bible? Should you not interpret it just as it says and as it means? Is it honest to inject a meaning into the words which the writers never intended to convey? Are the liberal theologians going back to Origin as their model? Do they intend to employ the old, shop-worn allegorical method of interpretation? Why, that is the Swedenborgian way. That is also the method of Christian Science. Read Mrs. Eddy's books, and see what erratic and even foolish meanings she reads into the Bible. By the figurative method of exegesis you can make the Bible teach almost anything. We hold that the only honest way to interpret any writing is the literal method—except, of course, where the narrative is plainly a parable or allegory.

Dr. Nichols also commits the logical fault of dealing in generalities. Just to condemn literalists in a general way is missing the mark. We want definite examples. What are some of the passages of Scripture that we should not interpret literally? If our theologian is thinking of Genesis I and II, let him say so plainly, and not indulge in vague hints; let him prove that they are allegory, and, if so, what are the points of comparison. What parts are not to be accepted literally? If these chapters are divinely inspired, how can they be full of errors of science and cosmogony? If they are not divinely inspired, then how are we to know which parts of the Bible are inspired and which are not? Dr. Nichols should also inform us who is to be the judge as to the inspired and uninspired portions of Holy Writ.

There is no real analogy between the Jewish legalism which Paul rebuked, and the honest acceptance of the Bible at its face value. Men who thus accept the Bible are not legalists. They always emphasize just what Paul emphasized—justification by faith alone, salvation by grace alone, the very antithesis of legalism of all kinds. There is a closer likeness between the disposition of some liberalists who wish to be "saved by character" and the doctrine of salvation by the law advocated by the Judaizers of Paul's day. Our theologian praises Paul in this place. How did Paul accept the Old Testament? Did he ever intimate that it was full of error? No; he accepted it all as coming from God, for he said of these very Old Testament writings, "All Scripture is God-breathed." He was a literalist, for he declared that through Adam's sin all men die (1 Cor. 15:22), just as in

Christ all shall be made alive. Moreover, Dr. Nichols in the treatment of his text from Paul accept it literally. How does he know it is not a figurative expression? He also deals with it as if it were true. How does he know it is true, since he thinks that so many other parts of the Bible contain errors? It would seem that he accepts as literal and true just what he wants to, and discredits the rest. For our part, we want to see better evidence of clear and reliable judgment and sound exegetical scholarship than this sermon evinces before we accept the preacher's dictum as to what is errant and what is inerrant in the Bible. The rationalists prove themselves such poor reasoners that we have little confidence in their logical processes.

The comparison of the Judaizers of Paul's day and the Biblical literalists fails in another way. The Judaizers thought the Gentiles ought to become Jews or Jewish proselytes before they became Christians. Is there any evangelical Christian who believes that today? Not one in all the wide world. They believe that what makes people Christians is true faith in Jesus Christ, no matter what may be their nationality or other antecedents. They want no limitation put upon the grace of God except that which Paul himself put upon it—faith in Christ.

Again this theological professor says that the literalist accepts the Bible and rejects "the teaching of science." That is another logical fallacy—begging the question. The doctor means by "the teaching of science" the theory of evolution. But that is the thing that is still to be proved. The evangelical believer does not believe that evolution has been demonstrated, and therefore it is not "science;" it is mere human speculation. In not one instance have the scientists proved spontaneous generation, or the transmutation of species, or the descent of man from an animal stock. So the literalists are not opposed to "science." They are lovers of science. What they are opposed to is vain human speculation masquerading in the guise of science. He also arraigns the literalists for eschewing "historical scholarship." What a caricature! Just as he misinterprets Paul, so he misinterprets the literalists. They are not opposed to historical scholarship; in proof see their many scholarly books. Dr. Nichols simply proves himself near kin to the Judaizers—he sees and knows only one side, and is therefore narrow. Can it be that he is not acquainted with the many, many erudite books on the conservative side? People who pose as being so "broad" ought to read both sides of a mooted question.

Another complaint brought forward by our preacher-professor is that the plenary Biblical believers do not regard the liberals as "Christians." Few, if any, conservatists are such extremists. As a rule, they do not pronounce moral judgment upon their opponents. They simply desire to correct what they believe to be the errors of the liberalists, and of course they sometimes express themselves vigorously on account of their earnestness. But what about the magnanimity of Dr. Nichols himself? Look at the title of his sermon: "Christianity against Jewish Legalism and Scriptural Literalism." What does that mean? If it means anything, it means that the people who accept the Bible in its literal sense are not Christians. Of course, Dr. Nichols does not mean that, because he is not logical (rationalists never are); he does not seem to realize the logical implications of the language he uses. It connotes that only the liberalists have possession of "Christianity." Is not that marvellous? Think of it for a moment—only those who think that the Bible is an errant book and is not to be accepted according to its plain literal meaning—only they are Christians! Then heaven is going to be a rather small place. John must have fallen into "error" when he saw in the New Jerusalem a vast multitude "whom no man could number!"

Permit a last reflection. Dr. Nichols indicates that he is a believer in evolution. We do not wonder. That is *ditto* to what we have said again and again in these columns—let a man turn evolutionist, and every time he begins to pick at the Bible, and does not want to accept it "literally." We do not know an exception to this rule. There is something, obviously, about this theory of evolution that turns people against the Bible, or at least against its plain, unvarnished, simple meaning. Why this invariable result? We know why. Because any child can see that the theory of man's ape origin does not agree with the Bible, which says that man was created in the image of God. That's why!—L. S. K.

There is no wealth but life; life, including all its powers of love, of joy and of admiration. That country is the richest which nourishes the greatest number of noble and happy human beings; that man is the richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal and by means of his possessions, over the lives of others.—*Ruskin*.

An Idle Question

Is not strange—in view of the claim of Jesus to The Truth and of the evidences which He gave of such supernatural insight and farsight as have never been displayed by any other teacher—that He should have been persistently beset by questioners wherever He went.

Some of these were enemies who vainly sought to entangle Him in His words; like the Pharisee who asked Him whether it was lawful to pay tribute to Caesar or not. His answer, in this as in like instances, proved Him to be a supreme master of dialectics: "Show me a penny." "Whose image and superscription is this?" "Caesar's." "Render, therefore, unto Caesar the things that are Caesar's and unto God the things that are God's." The whole philosophy of the interrelation of Church and State is in those words.

Others were sincere inquirers after truth and salvation; like the young ruler who ran and prostrated himself before Jesus with the cry, "Good Master, what shall I do that I might inherit eternal life?" How sympathetic and immeasurably patient our Lord was in all such cases; how eager to make the way plain before the feet of those who really wanted to find their way back to God! To such His counsel was always the same: "Come unto me. He that believeth in the Son hath everlasting life."

But there were still others who were actuated by mere curiosity; and they received but small consideration at His hands. Such was the man who asked: "Lord, are there few that be saved?" The Lord, as it appears, gave no heed whatever to the question so far as the questioner himself was concerned, but He did give a good and sufficient answer to the people who thronged to hear Him.

The first thing He said was that Heaven is entered by a "narrow gate"—so narrow that "few there be who find it." This was obviously true at that time. The followers of Jesus were a "feeble folk like the conies." The great multitude could see "no form nor comeliness in Him nor any beauty that they should desire Him." He affirmed, "I am the door;" but they preferred to take their chances of entering by some other door and therefore, "hid as it were their faces from Him."

The second thing He said was that "many would seek to enter in." The world was full

of seekers then as now. "If wishes were horses, all the beggars would ride." But wishing gets nobody anywhere. The only way to reach one's desired haven is to embark on the ship that sails that way. This the multitude refused to do: Their very seeking was their undoing; because like reckless mariners they turned their backs upon the bright and morning Star and followed the dead-reckoning of self-will.

The third thing that Jesus said was that "many who should seek to enter in would not be able." Listen to His solemn words: "When once the Master of the house is risen up and hath shut the door, and ye begin to stand without and to knock saying, 'Lord, Lord, open unto us,' he from within shall answer and say unto you, 'I know not whence ye are.'"

It thus appeared that, while the Lord gave no heed to the idle questioner. He did answer his question for the benefit of the general congregation in a most impressive and convincing way. The question, "Are there few that be saved?" is neither idle nor impertinent when there is a right motive behind it. Why should not those who follow the King be gladdened by the thought that His following is multitudinous and that His Kingdom is to extend from the river to the ends of the earth until every knee shall bow before Him?

On more than one occasion our Lord Himself said so. "The Kingdom of Heaven is like unto a grain of mustard seed, which indeed is the least of all seeds, but when it is grown it becometh a tree so that the fowls of the air come and lodge in the branches of it." And again in the Parable of the Marriage of the King's Son where—despite the churlish refusal of many to accept the invitation—"the wedding was furnished with guests."

The Scriptures are in evidence on almost every page to show that the red clusters of the Calvary was destined to produce an abundant vintage. "When He shall give His soul an offering for sin," said Isaiah of the coming Christ. "He shall see His seed, He shall prolong His days and the pleasure of the Lord shall prosper in His hand." All nature is subsidized to furnish forth prophecies of the triumph of Immanuel. Look upon the fields and see how souls are springing up "like willows by the water courses" and how the harvest of an handful of corn is "waving like Lebanon." Lift up your eyes to the hills and

behold, "the mountains and the hills are breaking forth before him into singing," and the trees upon their verdant slopes are "clapping their hands before Him." Turn toward the desert and see His caravans, "the rams of Nabaioth and the dromedaries of Midian;" laden with gold and spices to lay before Him. Gaze out upon open sea and observe "the ships of Tarshish coming from far." Or look upward and count the host of heaven if you can; "Even so shall His seed be!"

All history, moreover, is in evidence. The eleven men who issued from an upper room in Jerusalem after the resurrection of Christ were practically the sum total of the Church at the beginning of the Christian era. A more preposterous campaign was never undertaken; for they were setting out upon the conquest of the world! But a great promise was theirs; "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." Follow them for ten centuries and you shall see fifty millions trooping after them: for ten more and behold five millions of Christians singing as they march, "All hail the power of Jesus' name!"

It is related that in the last year of our Civil War, when the two great armies were watching each other across the dreary stretches of The Wilderness, a regiment of colored troops that had lost heart sent a messenger to the headquarters of the Commander-in-Chief to inquire as to the progress of events. He found General Grant sitting before his tent and saluted him; "General, the boys want to know how things are going." The answer came with a cheery smile, "Go back and tell the boys that everything's going right." The messenger started to walk, broke into a run and presently reached his regiment with his hat in the air. Then how the welkin rang!

Inasmuch as there are still twelve hundred millions of unevangelized people in the world, it would be too much to say of our great campaign that "everything is going right;" but it is surely not too much to say that, however unworthy our service has been, the onward march has been so continuous as to presage with absolute certainty the final conquest of the world.

And there are other considerations which make it appear beyond all doubt or peradventure that the majority is with God.

Let it be remembered, for one thing, that all the children are His: and that means a full half of the human race. Now and then some caviller rises to remark that John Calvin or Jonathan Edwards or somebody else once

said that "there are infants in hell a space long." It is an utterly false and groundless libel against the dead. I do not believe that anybody ever said so. In any case, nobody believes it.

A nine-year-old violinist, who had spent much of his brief tenure of life on the stage, was heard to say as he lay dying, "Lord, make room for a little fellow!" There was room in the presence of a just and gracious God for all the little people; as Christ said, "Suffer them to come unto me, for of such is the Kingdom of heaven;" and again: "They that are in heaven shall behold the face of my Father which is in heaven."

And think of the multitudes of "hidden ones," of whom the Master said, "I have other sheep not of this fold; them also I must bring." Let no one suppose that Baptists and Methodists and Presbyterians are the only ones who can give the countersign. "The Lord knoweth them that are His." From all such Pharisaism and intolerance and narrowness of vision, good Lord deliver us! It is our thing to stand for our convictions and another to insist that everybody is damned who does not in all particulars agree with us. "I do believe," said a Scotchman to Mrs. McCizzon of the auld kirk, "that you expect nobody to be saved but yourself and the minister;" to which she replied, "Aye, and awbiles I had my doots about the meenister." There are people of that sort even in these days.

It was so with Elijah, when fleeing from his enemies he sat down under a juniper bush and made his lament, "O Lord, it is enough; the Children of Israel have forsaken Thy covenant, thrown down Thine altars and slain Thy prophets until I, even I only, am left. Now therefore take away my life!" And the Lord answered, "Go, return to thy duty: I have seven thousand in Israel which have not bowed their knees to Baal!" Let us take heart of courage, my friends, the Lord has many people whom we know not of.

Still further, consider the possibility of there being other populous worlds. On a clear night you may count six hundred nebulae. A nebula is a cloud of stardust. Every grain of that dust is a world floating in infinite space. Who shall say how many of these worlds are peopled by sentient beings like ourselves? What an empire! And of all these populous worlds ours may be the only one that has swept out of its orbit—one lonely penal colony in a universe of millions! To be sure this is mere speculation; but what if that dream should come true!

True or not, however, it remains as a mathematical certainty that the majority is with God. Our Saviour did not die in vain. "He shall see of the travail of his soul and shall be satisfied." The city of His throne is a great city; twelve thousand furlongs in length and breadth. Room for a "great multitude that no man can number; ten thousand times ten thousand and thousands of thousands!" Its gates are thronged just now with vast processions of souls redeemed by grace. From the North, and from the South, and from the East and from the West they come "with songs and everlasting joy upon their heads." As they cross the threshold and behold the King in his beauty, they lift their voices in the rhapsody of a great surprise and sing, "Worthy art Thou to receive glory, and honor, and dominion and power; for Thou hast redeemed us with Thy blood and made us to be kings and priests unto God!" And their voice is described "as the sound of many waters;" that is, as the muffled roll of a distant sea. Oh, no! the vicarious pain of Calvary was not for naught.

But there was one word in our Lord's answer to this idle question which must not be overlooked; "Strive to enter in," he said, "for many shall seek to enter in and shall not be able." *Striving* is here set over against *seeking*. It is not the seekers but the strivers who enter in. Mere wishing to be saved never yet saved a soul.

The trouble with most people is that they are content with seeking. They drift like derelicts upon an open sea. No ship ever

drifted into its desired haven. Shift your rudder and direct your soul by the North Star!

"All roads lead to Rome," they used to say; but there is only one road that leads to the New Jerusalem. If there had been any other do you suppose that Christ would ever have endured the anguish of the Cross? "An highway shall be there," wrote Isaiah, "and it shall be called the Way of Holiness; and the wayfaring man, though he be a mere simpleton, shall not err therein." Christ said, "I am the Way; no man cometh unto the Father but by me."

How futile then to wander about hither and yon in search of some other way. At the time when the North Sea was planted with mines to prevent the exit of submarines from their German base, a single course was kept free, so that ships under the direction of the Admiralty might sail without fear from Helgoland to the port of London; and he would have been a fool-hardy skipper who ventured to turn aside from it.

The way is clear by order of the Admiralty of heaven: and there is no secrecy about it. God so loved the world that He gave His only begotten Son that "*whosoever believeth in him should have everlasting life.*" The invitation has gone out. There is room for all. If a man is not saved, therefore, he has nobody to blame but himself. "Thou shalt hear a Word behind thee," wrote Isaiah, "saying, 'This is the Way; walk ye in it!'" You, my friend, may be hearing that Word just now. *How will you answer it?—D. J. B.*

Literalism

IN THE *Christian Work* of last May 12 is a sermon, "Christianity Against Jewish Legalism and Scriptural Literalism", by a professor of church history in a theological seminary, in which he says: "Educated and thinking men and women by hundreds and thousands have been turned away from Christianity, from Jesus Christ their Saviour, by this [literalistic] interpretation of Christianity. They are being turned away all the time. They need Christianity and the world needs that they have it, and it is being kept from them by Scriptural literalism." And he goes on: "It is the duty of Christian ministers to resist this to the face. It is their duty to say

out loud, 'Not everything in the Bible is literally true: and a man can believe in Jesus Christ without thinking that everything in the Bible is literally true.' The bondage of literalism must be broken, that Christianity may be given to men. This will have to be done in opposition to other Christians. It will disturb the church. It will unsettle good Christians. For these reasons some will never do it."

One writes to the Philadelphia *The Presbyterian* asking: "Are we to accept the literal interpretation of Scripture?" and he adduces "instances which a literal interpretation of Scripture makes difficult."

We can hardly accept the Professor's amaz-

ing representation as literally true, for we have never known, or known of, any one who holds that "everything in the Bible is literally true". Who ever held that when Satan in Genesis iii. contradicted God and lied to Eve, what he said was literally true? And so of other palpable untruths recorded in Scripture. In the theodicy-discussion in the Book of Job, five men debate the problem of God's permission of evil, each one taking a more or less differing view; but who believes that everything these variant or contradictory speakers say is literally true? Inspiration guarantees the correctness of the record, not always the truth of what is recorded. Of course what is fairly stated as true should be always regarded as true.

In a classroom of the seminary to which the above professor belongs, back in the days when the institution was pre-eminently distinguished for the safe and sane character of its biblical instruction, the professor of Biblical Interpretation stated the theme of one of his lectures thus: "On the true method of interpreting Scripture called the Literal and Historical method, or the Grammatico-Historical system". Apparently times have changed there.

The language of the Bible may be classified under two general heads: literal and metaphorical or figurative, the figurative including allegory, symbol, fable, and parable. It is the province of the student, reader, interpreter, to determine of what kind the passage is that he is considering, and interpret it accordingly. For any one to say that language used in these various figurative ways is to be taken literally, is to show that he is an imminent candidate for the bughouse. So far as we know, he does not exist. Great is historical imagination. In the interpretation of Scripture why not use, honestly, good plain straight common sense?

The Editor of *The Presbyterian* replies to his inquirer thus: "The Scriptures are to be taken in their obvious meaning. If obviously a figure of speech is used, it is to be taken as such, and its spiritual significance determined by the context. Nothing is more dishonest than to subject the Scriptures to the *exegesis* of our own minds, and then call that interpretation. If literally means 'obviously', then we are to take the Scriptures literally. If literally means taking a figure of speech in a literal way, then we are to avoid it." Most sensible.

Liberals have a way of flinging at conservatives the epithet "literal" as though it involved something of opprobrium. To say of a man that he is a literalist is to read him out of the liberal synagogue. The writer belongs to the class that would be denominated literalist, yet nevertheless, while, with common sense, he takes literal Scripture to be literal, he also takes figurative Scripture to be figurative, and does *not* try after the liberal manner, to evacuate a literal term of its content and then read into it a meaning it was never intended to have, that it does not have, and that it cannot have except by torturous exegetical malpractice. He leaves that irrational proceeding to rationalists.

If there is anything taught in Scripture as plain as a pikestaff, it is the Virgin Birth. "A virgin shall conceive and bear a son, and shall call his name Immanuel" (Isa. vii. 14). "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost" (Matt. i. 18). An angel had foretold Mary that "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing that shall be born of thee shall be called the Son of God" (Lk. i. 35). The betrothed Joseph was minded to put her away, but "the angel of the Lord" told him, "Fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son and thou shalt call his name Jesus". "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet saying, Behold a virgin shall be with child and shall bring forth a son, and they shall call his name Immanuel!" "Joseph . . . knew her not till she had brought forth her first-born son, and he called his name Jesus" (Matt. i. 20-23, 25).

The quoted Professor says: "Of all the varied discussion that is going on to-day, one thing is at the bottom, that is, the idea that the words of the Bible contain no error. Whether evolution or the virgin birth or pre-millennarianism or anything else is the apparent issue, the real issue is Scriptural literalism". We are quite willing to say that the "words" of the Bible, construed with their meaning they were intended to have—literal where literal, figurative, where figurative—do


not contain error. "Construe"—aye, there's the rub. And we are quite willing to affirm there is no man, unless he has wheels in his head that are utterly out of gear, but will say that these passages quoted from Isaiah, Matthew, and Luke, were intended to express the literal divine paternity and human virgin maternity of Jesus, and do literally express precisely that. They are literal. Now, the only way to get rid of what these texts do plainly, undeniably literally teach, is to flatly deny that they tell the truth; and that is just what is being done. Shame! There is no escape from this alternative. In which case somebody l----, well, says what is not so. Who is it? Are Matthew and Luke in the Ananias and Sapphira class? Conservative, liberal—speak up.

Again, take the matter of Christ's second coming. The Scriptures do plainly and undeniably teach a literal coming again of Jesus Christ in his own proper person,—a fact in regard to which orthodox postmillennialists and all premillennialists agree, differing though without severance of fraternity as to the time and antecedents of his coming. Jesus said to his disciples, John xiv. "I go to prepare a place for you"—and when a speaker says "I", he means his own personal self, not an abstraction or a mere influence or a process or an event—"and if I go . . . I will come again". He has gone. At the Ascension "two men in white apparel stood by" the amazed and dazed disciples and said to them, "Ye

men of Galilee, this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts i. 11). But when the obviously literal meaning of these words is evaporated into an extinguishing sublimation, as when Professor Fosdick in his broadcasted sermon says, "These Christians, when they say that Christ is coming, mean that, slowly it may be, but surely, his will and principles will be worked out by God's grace in human life and institutions" (p. 18), a subterfuge is resorted to which very many people, who do not have their heads in the clouds or their feet in the quicksand ooze, find it hard to excuse. It is inexcusable. There is no other one subject so often mentioned in the New Testament as that of Christs coming again, and incontestably the Word makes it a literal coming.

So for numerous other Scripture teachings. The method of disposing of them rushingly in vogue just now by liberal adepts, where downright denial is not resorted to, is the evaporation method. A notable exhibit of it is in a first-page editorial in the liberal journal, *The Continent* of July 5, on "The Essence of Religion". Efforts to transform substantial validities into etheric phantasies do not appeal to us. In pharmacies essences are kept in tight-stoppered bottles lest they volatilize. Diffusing an essence will dissipate it. The old literal and historical method, or grammatico-historical system of interpretation will stand —*W. H. B.*

An Honest Creedal Subscription

NE cannot help feeling sad in view of the subterfuges to which some men in these days are driven. There is the question of subscribing to a creed in a confessional church. If a man wants to belong to such a communion, and yet has liberalistic views, how can he be an honest man and yet say the words of subscription in taking his ordination vows? Can he really make such subscription and be an honest man? Is it frank and open to take solemn vows with "mental reservation"? To say with one's lips one thing and mean in your heart another—is that honest? Is it ethical to say "yes" to certain questions, when back in the mind lies the thought, "I am saying yes with certain qualifications"? Frankly, to our mind, it seems like tergiversation.

It remains for Dr. William P. Merrill, pastor of the Brick Presbyterian Church of New York, to find an original and ingenious way by which the liberal minister may try to square his conscience with subscription to the Westminster Confession. He shows how it may be done in his recent book, "The Freedom of the Preacher," comprising the Lyman Beecher Lectures for 1922, delivered at the Yale Divinity School. So far as the evidence goes, there was no protest against his statements on the part of the audience, composed of the students and professors of the seminary. Dr. Merrill tries to get rid of the ethical difficulty in making a quasi creedal subscription by resorting to the Documentary Hypothesis, so familiar to Old Testament students. This is the way he proposes to liberalists to take

their solemn vows at their ordination when they subscribe to the Westminster Confession:

"It is clear to any student of it (the Westminster Confession) that that document contains two clearly differentiated strands of thought—the legal and the vital, the formal and the spiritual. One could go through it, tracing two tendencies, and emerge with two documents, as decisively marked as of different spiritual origin as are the Priestly and Deuteronomic elements in the Hexateuch. If the conservative forces insist that subscription involves full acceptance of its formal and literal views, the liberal forces can with equal right insist that subscription involves frank and full acceptance of its spiritual principles, which play havoc with literalism."

The turgid state of mind indicated by this mode of reasoning is almost impossible for some of us to conceive. It is surely a twisting kind of logic that could lead any man to such a conclusion. Such winding and forced processes of reasoning prove their own condemnation. That "the wish is father to the thought" is evident on the face of it. Besides the bad ethics, which is the most serious objection to such methods, there are two logical fallacies in Dr. Merrill's proposition.

First, there are *not* two documents in the Westminster Confession. Its history shows that it is not a patchwork, made up of two contradictory or differentiated documents. It is a unity. Its formal statements are simply the framework of its doctrinal and spiritual truths. If spiritual principles are to be expressed, they

must be expressed in language, and therefore the form must correspond with the principles enunciated. In any written document there cannot be a contradiction between the formal expression and the truths expressed. What is language for, anyway? Is it intended to hide or obscure truth? No; it is intended to express truth, to set it forth as clearly as possible. Therefore you cannot divorce the form of the confession from the principles it sets forth. Think of the obscurantist thinking of a man who would say that "the spiritual principles" of the creed "play havoc with literalism." That would imply that the framers of the confession said one thing while they meant another. The squirming of the liberals to justify their position is simply impossible.

In the second place, evangelical ministers do not subscribe to only a part of the creed—the legal and formal part. They subscribe to the whole creed. The words express the vital and spiritual principles, and in accepting the words at their honest face value, the orthodox element accept, *ex animo*, the principles set forth. It could not be otherwise. To separate words and thoughts, as Dr. Merrill tries to do, is philologically and psychologically impossible.

There are only two ways to subscribe to a creed: the one is the frank, open, honest way—the *quia* way—meaning "yes" when you say it; the other is the unethical way, namely, with "mental reservations," saying "yes" when you mean *yes* only in part, but as much no as *yes*—L. S. K.

Theologics



THE terms Old Theology and New Theology have become very familiar. What do they mean? and what is the difference between them?

Theology

Theology—from the Greek *Theos*, God, and *logos*, word, discourse, doctrine, treatise, etc.—is the doctrine concerning God and His relation to His creatures.

Its source is the Bible, with a contribution from Nature; the Word and the Works of God. It is classified or systematized knowledge of God and His administration, and has been called "The Queen of Sciences".

Old Theology

The Old Theology is the resultant of the study of the Word and Works of God that has been pursued and has come down through the Christian centuries. It is the theology of the Bible. It is the theology of Paul, Augustine, Calvin, Westminster, Princeton, Finney, Moody, Chapman, and evangelists generally, not to specify others.

Its contents are, in part, the Trinity, the Deity of Christ; his incarnation by virgin birth and his atoning sacrifice; the fall of man and his utter undoneness by reason thereof; the necessity of repentance toward God, of surrender to and faith in the Lord Jesus Christ

and of regeneration by the Holy Spirit; the mercy of God in pardoning the penitent, and his justice in punishing the impenitent, sinner; the eternal awards of the righteous and the wicked.

This enumeration is not intended to be exhaustive: it is only partial. But these truths and others logically connected with them constitute what is known as the Old Theology; are the ones that have been used in the propagation of the Christian faith, of establishing and upbuilding Christianity, and of accomplishing with the Holy Spirit's co-operating aid its evangelising work.

The foregoing should make it clear what the term "old theology" means.

New Theology

We are now on less certain ground, indeed on very uncertain ground. Henry Drummond, to whom the expression "New Theology" is probably due, in a paper which he read before the Free Church Theological Society of Glasgow, Scotland, frankly admitted he did not know what it is. Reginald Campbell says: "The New Theology is not a creed". It seems to have as more or less synonymous terms, Modernism, Liberalism, Rationalism, and kindred nucleateisms that, as they develop in extension, thin into deliquescing, attenuate and undelimitable evanishment. Certainly we have never as yet seen—evidently it must be so from the nature of the case—any accepted definition of it, either by its inside friends or its outside onlookers: it seems to be more than mercurially elusive of exact statement. Nevertheless, even at the risk of being deemed both presumptuous and immodest, we hazard the venture that *the New Theology is the system of thought of those—so far as they have any system—who accept the Evolutionary Philosophy and resultant Radical Criticism as applied to the Bible and Theology.*

This is far from making clear the meaning of the term "new theology"; yet it is the best we can do. But somewhat of haziness may disappear and something more of concreteness may possibly appear as we note differences between the two.

Differences between the Old and the New

The Old is definite; the New, indefinite. The Old rests on solid ground; the New is "up in the air". The Old is tangible; the New, intangible. The Old is constructive; the New, destructive. The Old is positive;

the New, negative, for it is simply a denial of what the Old affirms.

Liberalism and evolutionism are inseparable. All liberals are evolutionists. All liberals claim, and some of them vociferously proclaim, that they belong to the new-theology school, if that can be called a school which is incompetent to achieve a definition of itself. Let us understand that a liberal is one who accepts and applies the evolutionary philosophy to religion, and that a fundamental working postulate of that philosophy is a denial of the intervention of the supernatural. It must be allowed that there are many new-theology men who preach what belongs exclusively to the Old Theology; they have to, or they could not hold their jobs. Plainly, whatever the Old Theology is, *that* the New Theology is not, for *wherein the New coincides with the Old it is not new!* For a new-theology man, therefore, to preach distinctive old-theology doctrine is a flagrant solecism and a violation of all scholarly, logical, and theological consistency. But our beloved new-theology men are too broad-minded to worry about such a trifle as that. Their complacency is charming to behold to those who like that sort of thing, while it commands the commiseration of those not so minded.

St. Paul says, Galatians vi. 17, "I bear in my body the marks (Gr. *stigmata*) of the Lord Jesus". Let us note some

New Theology Stigmata

1. *Bubbles.* Our late Editor, Professor Luther T. Townsend, in January, 1906, delivered in Tremont Temple, Boston, two addresses which were published with the title, "New Theologies: only Bubbles". The Doctor made good. He showed their bubble character sure enough. They may be iridescent with prismatic and polychromatic verbiage, which our liberal friends assiduously affect, but their unsubstantiality reminds of Scott's

"Like the dew on the mountain,
Like the foam on the river,
Like the bubble on the fountain".

Bubbles.

In the December 1908 *Bible Student and Teacher* was published a paper by another of our Editors, read before the St. Louis Presbyterian Ministers' Association, on "Present Phases of Evangelism", and also in the Aug.-Sept. 1910 number a paper read before the Presbyterian Ministers' Association of Wash-

ington and Vicinity, on "Is There a Modern Theology?" the reader taking the place and topic of a clergyman who was obliged to fail to connect, the paper being printed with the endorsement and in pamphlet form at the expense of the Association, an event that had never occurred before in the history of that body; from both which we gather four new-theology characterizations.

2. *Hybrid*. The Old Theology is begotten of the Word of God, and the New while possibly having a trace of what may by courtesy be said to be Scriptural origin, derives the rest of its parentage from human philosophy. In natural history the union of the equus and the onager produces a hybrid, and it is sterile. So the New Theology being the product of the Biblical equus (so to speak) and the onager of human philosophy is a hybrid, and it is, savingly, sterile, for there is no divine dynamic in it because of no intervention of the supernatural. Hybrid.

3. *Barnacle*. As in navigation barnacles attach themselves to a ship, getting their momentum from the movement of the ship while so far as they can they retard its progress, so like this is the relation of the New Theology to the Old. Barnacle.

4. *Cuckoo*. The cuckoo does not build a nest of its own, but deposits its eggs in the nest of some other bird, there to be hatched. The fledgling, emerging from its shell, grows very rapidly, and soon attempts—often successfully—to eject the legitimate occupant from the nest. There are churches and educational institutions which have been subject to such achievement. Cuckoo.

5. *Whelk*. Oyster beds are infested by a mollusc with a large proboscis and a tongue armed with teeth which are employed for rasping substances used for food or for perforating the shells of other molluscs in order to prey upon them. It is called a whelk and often it attaches itself to an oyster, perforates its shell and sucks out the life within. That is what New Theology does. Whelk.

6. *Crazyquilt*. Nearly forty years ago the ladies of a congregation gave the mistress of a manse a Christmas present of a most notable crazyquilt, a thing of beauty and a joy to the possessor and her family ever since. There were thirty six blocks, each given by a different person, and they were indeed works of art. While these blocks in design and make-up had no relation whatever to each other,

they were put together with such skill and grace as to make them a delight and wonder to all who have beheld the ensemble. A crazyquilt, but only its exquisiteness in material and construction kept it from being a dolly varden. This spread, too recherche for common ordinary use, forcibly reminds us, in some respects of the New Theology,—in its unrelation of negative patchwork parts, in its variegated, many-hued verbiage of literary expression, a thing to be looked at but not like the Old Theology every-day usable. It adds nothing to the real sum of well being. Crazy-quilt.

7. *Thimblerrigging*. At a meeting of a ministerial association where a rather stressful discussion was going on, a good brother well to the fore in his denomination, but who sympathetically lines up with the new Theologasters said: "I am a fundamentalist, and I am not a fundamentalist; I am a liberal, and I am not a liberal". We were reminded of a fakir at a circus or a county fair—they used to be called thimblerriggers—whose sleight-of-hand deftness voiced "Now you see it, and now you don't". New-theology elusiveness. Thimblerrigging.

8. *Gad about*. Liberals do get off, as we have seen, somewhat of old-theology doctrine, or mainly ethical teaching that accords with old-theology doctrine, evangelical seemingly, though they have not any right to the term evangelical. When Dr. Fosdick invaded the foreign mission field, he is said to have captivated the brethren with his evangelical preaching and winsome personality, but his broadcasted sermon, "Shall the Fundamentalists Win?" as well as some of his teaching otherwise, assassinates true evangelism. In the Jan. 1923 *Bibliotheca Sacra*, the Editor-in-chief, reviewing the Professor's book of lectures, "Christianity and Progress", says, "The fifth chapter, on the Perils of Progress, is a return to thorough-going evangelism, another illustration of the vacillation of Dr. Fosdick's thought", and at the close of the paragraph (p. 152), with keen perception he thus pictures the professorial peregrinations: "This man lectures out of the intellectual accretions of his maturer years, he lives in the faith of his childhood. When he is at home in the one, he is absent from the other; and these two houses are not on the same street." Instead of gadding about from one abode to another, these new-theology apostles should

stay at home where they belong. Gad-about.

Perhaps this disquisition will contribute something to an understanding of the mean-

ing of indefinable New Theology: bubbles, hybrid, barnacle, cuckoo, whelk, crazyquilt, thimblerrigging, gadabout.

How Facts are Manhandled



ET down your latest text-book on the-
ology. Turn to the table giving the
taxonomy of the various strata of the
fossiliferous rocks. They are ar-
ranged in the following order begin-
ning at the bottom: Primary (Ar-
chaean), having few fossils of the lowest forms
from the invertebrates to the amphibians;
Mesozoic (middle or intermediate life), show-
ing fossils of birds and reptiles; Cenozoic (re-
cent life), containing fossils of mammals and
man. Let us remember this order and the
names attached.

Now you would think that, when you go
out into the natural realm to study geology
first-hand, you would find the various strata
of fossil-bearing rocks located in precisely
the order above designated. The lowest and
simplest forms of life would come first, and
would be in the bottom strata, then the next
higher, then the next, and so on up the scale
until man is reached. That surely is the im-
pression you would receive from looking at
the classification in the books.

But, behold, when you go to nature her-
self, you find that she does not conform to
the arrangement of the system-makers. Let
us note. There are many cases in which the
Cenozoic rocks lie directly on the Primary
rocks, all the intervening forms of Paleozoic
and Mesozoic life being absent. Then how
do the intervening forms get in their shelves
in the geologist's series? They are placed
there by his imagination in the interest of his
theory. They are manhandled.

Again, very often, and over wide areas, the
upper Mesozoic rocks lie directly and con-
formably on top of the lowest system in the
Paleozoic age. Still more: frequently the
so-called "older" rocks lie above the so-called
"younger" rocks. For example, the Cambrian
rocks, which contain the first and simplest
forms of life, often lie on top of rocks con-
taining fossils far advanced in the scale of
organic life. Indeed, in Alberta and Mon-
tana there is a vast area 500 miles long from
south to north and many miles wide, where
Primary (Algonkian) rocks in the southern

part and Carboniferous rocks in the northern
lie directly on top of the Cretaceous forma-
tions, which are much higher in the man-
made schedule. Think of it for a moment:
here are Algonkian rocks containing no fossils
lying above the rocks containing the highest
forms of life in the Mesozoic period! And
this, too, over a vast area. Would not that
seem to prove that the Algonkian strata were
formed *after* the Cretaceous strata? If not,
how did the latter get so deeply imbedded
(hundreds of feet) under the former? The
so-called "thrust-faults" will not account for
strata lying conformably over other strata
over so large an area.

In still another way does nature refuse to
submit to the manhandling of the evolutionary
geologists. There is not a locality on the
earth where the stratification of the scientists
is represented *in full*—no place where the
series holds good throughout; no place where
the Primary lie at the bottom, and all the
others follow in the assigned order from the
lowest to the highest. The fact is, the strata
occur in every possible relative order, but no-
where do they follow the serial order laid
down for them by the geologists.

What is the conclusion? No geologist can
prove by an appeal to the fossils and rocks
that the lower forms of life came first and
that the higher forms followed in clock-like
order. Therefore no geologist can prove that
one form evolved from another. According
to the testimony of the rocks and fossils, the
different forms of life may have existed con-
temporaneously in different parts of the earth,
just as they do today. There may have been
a succession of the various forms, as the Bible
teaches, but geology—studied from nature
herself and not from the books—seems to in-
dicate clearly that no great length of time
was consumed in their production. Let this
question be considered: If evolution and uni-
formity were the regnant laws in the geolog-
ical ages, why do not the fossil remains occur
in the regular series assigned them by the
advocates of those theories? Science must be
based on nature's testimony, not on the man-
handling of nature's facts.

Uniformity seems to be the talisman of the protagonists of evolution. Then how were the mountains formed? Then how could Algonkian rocks over miles and miles of territory get on top of Cretaceous rocks? Then how came Ordovician rocks to overlap Tertiary beds, as is the case over a large region in Wyoming? Then why are there earthquakes and volcanic eruptions even today? From the earth's own testimony there must have been catastrophism during the geological ages. If that be admitted, the theory of evolution is

annihilated, and a rational account, in accordance with nature's own witness, can be given of the various geological facts. Such a convulsion as the Noachian deluge, confirmed by almost universal tradition and many of the phenomena of the natural world, would adequately account for the disorder found in the positions of the rocks and fossils of the earth. Here is a hypothesis that explains all the facts. The "uniformity" theory breaks to pieces over the rocks and fossils and their irregular order.—L. S. K.

Amenities of Theological Controversy



REFERRING to this month of November, it might be quoted (with apologies to Bryant):

"The solemncholy days have come,
The saddest of the year".

We recall a November month up in Central New York when the sun was not seen for all its thirty days.

An editorial sanctum is popularly thought to be a solemn place, very solemn. And well may it be so considered when we reflect upon what responsibility rests upon Editors in the matter of keeping straight the affairs of a community, of a State, of a nation, of the world, yes, of the universe. What *could* the Lord do without Editors?! To bring something of brightness, relaxation and diversion, therefore, into an editorial sanctum that will relieve the strain of its whelming burden-bearing is a benefaction that calls for grateful appreciation and wide recognition.

BIBLE CHAMPION sanctum has been the recipient of such benefaction, and we have a mind to share with our readers its enjoyment. It came through the "reactions" to the Bates-Fosdick Letter printed in our last February issue. But really our main purpose is to give an exhibit of the Amenities of Theological Controversy. Years and years ago the courtesies that used to pass between theological disputants were something "fierce", but now it is different. While they may not add to the gayety of nations, they do serve to relieve the solemnity of editorial sanctums, and, as in this instance, they may afford a bit of humor to the general reader.

A theological professor in Scotland, who is a subscriber to the CHAMPION, writes to this office: "I desire to express my admiration for

the fearless and conclusive manner in which you have handled Professor Fosdick in the BIBLE CHAMPION for February. A few straight knock-down blows like your article is what the swagger of the so-called 'liberals' sorely needs".

A Methodist minister in Central Western New York visited the library of the Rochester (Baptist) Theological Seminary, where he chanced to see the February CHAMPION, and, reading the Letter, it produced a state of mind which precipitated into a long epistle to this sanctum. Life is short, work was pressing, and time could not be spared for deciphering the wretched writing, so the missive was returned for legible chirography, with the hope (privately) that that would be the last of it, but it came back in plainer hand, and from it we extract some quite understandable sentences:

"I am as much opposed to you so-called Fundamentalists as Prof. Fosdick is himself, and with him I welcome the New Knowledge, viz. the revelations of evolutionary science and the main results of the higher criticism. No one but you traditionalists need fear either of them, as they are at variance with no other views of the Bible but yours, which views it is not at all necessary to defend in order to preserve all that is essential to Spiritual Christianity and evangelical theology. You are the ones and not men like Fosdick who are sowing the seeds of unbelief in the minds of the rising generation by your opposition to the accepted Science of the day and advocacy of outgrown and disproved theories of the Scriptures. As I used to say to your predecessor, Dr. Hamilton, 'You are fighting a losing battle. You might as well try to make the

water of the Niagara river run the other way as to stem the tide of thought that is taking the church farther and farther away from the old theology and the views of the Bible once common in Protestant Christendom! Take my advice and don't waste your time and talent, as my friend Dr. Hamilton did, by continuing to edit a journal like the *BIBLE CHAMPION*, which a large majority of present day preachers don't agree with and care nothing about. Yours in the faith once delivered to the Saints". We are of course always thankful for good advice, but we have not yet concluded to discontinue publishing the *CHAMPION*.

Only two others were received which were not approbative, one mildly dissident and the other non-committal.

A Professor in an Indiana university writes: "The Bates-Fosdick article in the February number is a masterpiece of its kind. I have gone through it twice and am so impressed with its aptness and force that I feel it should be published in pamphlet form for wide distribution".

A president of a college which lists more than seventy-five names in the faculty, writes: "Your rejoinder to Dr. Fosdick is a 'peach'. I am afraid you'll worry the old man".

A clergyman at the Clifton Springs (N.Y.) sanitarium writes: "A United Presbyterian minister I met here thought the article on Fosdick left him no particle of ground to stand on".

A St. Louis lawyer who is a Presbyterian elder writes: "Your pamphlet on Fosdick vs. the Fundamentalists is the strongest on the

great subject I have ever read. I am sure the Presbyterians North and South as well as all of the faith and proper understanding of God's power and majesty will thank you many times and ever, for vindicating his Word in these days of loose faith and degenerate theology".

A moderator of one of the largest synods in the Presbyterian church writes: "It is a strong letter, an able, very able presentation of the subject—that side of the subject—the strongest I have ever seen. Dr. Gray's of the Moody Institute, is also strong, but it is different. The logic of this is sound, absolutely sound. If your premises are admitted there is no escaping your conclusion." But it must be added that his sympathies lead him to shy at one of the premises.

Of the many received we will give but one more,—this from a saint somewhat advanced in life, the widow of a clergyman. We positively know her to be of sweet and gentle spirit, and from her vigorous words it may be inferred how piercingly the modernistic iron must have entered her soul. "I was delighted to receive the Bates-Fosdick pamphlet. I am so glad you had the courage and wherewith at hand to smash that man's nose. I've wondered if he can sense that his nose is smashed. How any one in their right mind can listen to Fosdick, I cannot understand,—I mean a Christian. And to think he is, or was, a Baptist! I don't think he is much of anything now but a very much mistaken man. Why is he allowed to preach in a Presbyterian pulpit? Sometimes it seems to me as though the world is upside down. Everything is reeling and I am homesick for heaven".

Gathering Churchmembers

IN item in the church-news department of a religious journal tells of a large ingathering of churchmembers into a certain church. The method pursued was this: The place was districted, canvassers were appointed to each district and solicitation was begun and carried on with the result stated. Not a word was said about the religious or christianly-experimental qualifications for churchmembership of those who united, and so far as appears the method pursued was about that used in solicitation to join a club, a lodge, or any secular society; nothing about *joining Christ*.

An elder feelingly complained to the writer of the utter inadequacy of the examinations conducted by his pastor when young people presented themselves for admission to the church, and he believed that many of them came in without any true Christian experience.

How far is the foregoing true of churches generally?

Before us is a four-page church bulletin, the third page of which is largely made up of almost hysterical appeals to people to join that church—"the church needs you and you need the church"—but nothing is said about joining

Christ. It may be returned, "That should be taken for granted." As the pastor is a modernist who has in his preaching no appeal to a total self-surrender to Jesus Christ as a Saviour from the consequences and power of sin and no urge to yield to the supernatural intervention of the Holy Spirit in the work of regeneration, it is clear that what is called a "vital Christian experience" is not in the catalog of the graces insisted upon or even fostered there. His Christ is not a Saviour from sin, but simply an exemplar for conduct.

A minister joined about every lodge in town—in fact he became known as the "great joiner"—and he solicited the lodge men, as a fair return for his patronage, to join the church of which he was pastor.

After a separation of twenty years, two ministers, brothers and octogenarians, were talking together about the present religious status. The older was a Presbyterian, the younger, a Baptist, both of them enviably successful in building up their churches by additions upon confession of faith, one of them once having received over a hundred members at one time. Said the Presbyterian: "I have never in all

my life solicited a person to join the Presbyterian church. My concern has been to get people to join Christ—become 'converted' as we say—for I knew that if they were once truly converted, regenerated, the church question would take care of itself. The farthest I have gone is this: 'If you would feel most at home in the Presbyterian church and that there you could get the most good and do the most good, come with us; but if for the same reason you prefer some other church, go there, and the Lord bless you.' Said the Baptist minister, 'That is my case exactly'."

To get a person to join a church without a Christian experience is to make him two-fold more a child of—well, of something.

For the well-being of both church and convert, there should be an adequate preparing for church-membership, a good understanding of the faith to be believed and of the life to be led. A man who was asked about uniting with the church replied, "I have already sent in my name." Something more than mere "sending in a name." is needful. In the *BIBLE CHAMPION* for August, 1919, p. 316, is a list of "Questions to Proponents for Admission" which admirably meets the situation.

Educational Aims

FOR the text of a sermon setting forth the institution—Westminster College, Salt Lake City, Utah—of which he is president, the Rev. Dr. H. W. Reherd cited Eph. iv. 13, "Unto a perfect man, unto the stature of the fulness of Christ." This, he said, should be the aim of education. The training to secure this end should be after the model set forth in the last verse of the second chapter of Luke: and Jesus increased in wisdom (intellectual) and stature (physical), and in favor with God (spiritual) and man (social). It takes all these elements to make a "four-square" man or woman.

Alas that so many schools of the higher education rank are failing—yes, worse than that—in the matter of spiritual or religious education; and of such institutions parents and their student-children should beware. Westminster is stressing all four of these lines, and not putting religion second. Another:

We were delighted, as all our readers will be, with remarks of President Paul D. Moody—he shows his true Northfield descent—at the recent Corporation Dinner at Middlebury College, Middlebury, Vt. He said:

"I would rather see the wind sweeping through the empty ruins of what was once Middlebury College than see its education in any sense Godless. To increase a man's knowledge without touching his heart is to play with fire. It only increases his danger to society. The whole world is suffering and will suffer for a generation principally because our material advance has outrun our spiritual progress. We have taught man who in ancient times killed his neighbor with a stone in his fist, to use a gun with a range of sixty miles, but his heart is still subject to the same passions that influenced his primitive ancestors. Middlebury rejoices in the fact that its Faculty is avowedly Christian. We claim that we are not true to our trust if we are sending your people out into the world fitted with knowledge but without a moral and spiritual development. We aim at all-aroundness of character and we are looking for the day when a student will not be graduated, no matter how much he knows, who we do not feel will be a helpful, positive factor in society. The increased number who are seeking admission places a higher responsibility upon the College to select only those who can best

serve the communities into which they are to go. The chapel must be the central point of college life, and a knowledge of God must be the goal, to which all other knowledge is sub-

ordinated. This will not interfere with a perfectly modern, thorough-going study of the sciences, history, etc., but will tend to enoble and elevate it."

The Life of Christ



IT was unique. Its singular feature was its unselfishness. It began in a peasant's home and found its further development in a carpenter's shop.

In due time the shop was closed and his ministry began. It was a ministry of preaching and wonderful works.

The preaching of Christ was so singular that his hearers said, "Never man spake like this man!" He touched every one of the great verities that have to do with eternal life; and he touched them with such simplicity that "the common people heard him gladly."

His miracles were no less singular, "Where'er he went affliction fled and sickness raised its drooping head." The couches of the sick were placed along the way, and "he healed them every one." His life was the only absolutely unselfish life that ever was lived in this world of ours. It is briefly written in the

monograph, "He went about doing good." He thought of everybody but himself. He "came not to be ministered unto, but to minister." He was kindness itself to all about him. If God were to take up his abode among us, would he not live in precisely that way?

What is the objection? "Is not this Jesus the carpenter?" But what else, in reason, should he be? If God were to enter life of humanity would he not be likely to embody himself as an average man? And would he not do and say the very things that Jesus is alleged to have said and done. Would you have him come as a king? Or as a beggar? Is it not reasonable to suppose that he would rather identify himself with the people, as one of the multitude whom he had come "to seek and to save?" Suppose you had had the planning of the great campaign of salvation, how else would you have ordered it?—D. J. B.

Notes and Comments

At a large Southern winter resort, a pastor of one of the churches asked his congregation if they would each kindly tell him what was the happiest day of their life. A visiting clergyman thought the matter over and made written reply. He has sent a copy to one of our Editors—the two have long been intimate friends—and suppressing names and locations, we think we violate no confidence in passing on the felicitous answer to our readers. For just good, pure, unadulterated, sunny optimism, we have never seen it surpassed.

"I might say that the happiest day of my life was the day *when I gave my heart to Christ*, and Christ, by a most blessed experience, became my hope, my inspiration and my joy.

"I might say that the happiest day of my life was *my glad wedding day*, so full of abounding joy and priceless blessing.

"I might say that the happiest day of my life was the day when I knew that the glorious Gospel, which I was permitted to preach was

the means of saving a soul from death, and giving to the lost the peace of eternal life.

"But after all I would say that the happiest day of my life was *the last day*, for the last day contains all the sweet memories of all those happy days of old, and, besides, the blessed assurance of still more happy days to come.

"Always 'The best is yet to be', and so my happiest day is the last day—and that is to-day.

"One whose next Birthday is his 80th".

To those liberalists who question the resurrection of Christ and of the human body, we desire to commend the careful reading of Paul's explicit statements (I Cor. 51:12-19): "Now if Christ is preached that He hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised; and if Christ hath not been raised, then is our preaching vain; your faith also is vain. Yea, and we

are found false witnesses of God: because we witnessed of God that He raised up Christ: whom He raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised; and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they that have fallen asleep in Christ have perished. If we have only hoped in Christ in this life, we are of all men most pitiable." Ponder these solemn words, dear brethren of the liberalistic school.

Those who question the doctrine of the virgin birth of our Lord usually base their denial on the fact that only two of the Biblical writers, Matthew and Luke, describe that event. Therefore it is not well validated, they say. Of course, it can be shown, and often has been shown, that there are other references to this doctrine and that it lies implicitly in the whole assumption of a divine incarnation. But just now we want to consider what would follow if this doctrine is to be rejected because only two of the evangelists record the event. Only one of the evangelists narrates the parables of the lost sheep and the prodigal son. Does that mean that we must doubt whether Christ ever spoke those parables? Only one evangelist (John) says that "the Word was with God, and the Word was God, and the Word became flesh." Is it doubtful teaching on that account? St. John is the only evangelist who says that "God so loved the world," that there are "many mansions in my Father's house," that the Holy Spirit will come to teach the disciples all things. Are all these precious teachings to be thrown into the discard because only one Biblical writer enunciates them? You see, this liberalistic method of treating the Bible will never do. It simply *scuttles* the Bible.

We knew it! We knew it! All along we have believed that the liberal element at the Indianapolis convention of the Northern Baptists would have some way of "interpreting" the doctrinal statement they projected upon the meeting as a substitute for the one proposed by the fundamentalists. It will be remembered that their motion, which carried in the convention, declared that "the New Testament is the all sufficient ground of faith and practice, and we need no other." At the time we thought that this declaration bound the Baptist convention to the whole New Testament; which, according to their own testimony, would not agree with the views of

the radical element. And now what "interpretation" are some of the liberals placing upon the language of this declaration? They tell us it does not say "the *rule* of faith and practice," but "the *ground* of faith and practice." And the word "ground," they say, "must be interpreted simply as meaning the thing out of which faith grows." Yes, we felt sure there was some "catch" in it somewhere. But if that is what the liberals were holding in the backs of their heads at the time, we want to ask, was it honest? Was it ethical?

Note how the liberalists play with words—we had almost used the word "juggle." They declare unctuously that "the New Testament is the sufficient *ground* of faith and practice." But in a garden there may be good ground and sterile ground. You may raise a fine crop on the fertile portions, and just let the worthless parts alone. So they may "interpret" the phraseology they foisted upon the Indianapolis convention. The New Testament has good, fertile soil, but it also has the other kind, the good-for-nothing kind. But there is enough of the good soil to afford a "sufficient" ground for faith. Is not that clever? It certainly is. If they meant it that way at the time, they were a "smart set." They were too clever for the majority of the delegates in the convention, who never suspected such equivocation and subtlety in the use of words. Yes, it was decidedly clever. Perhaps some of the liberals are felicitating themselves over the adroitness of the trick! But, after all, clever as it was, was it ethical? Dr. Frank M. Goodchild, of New York says: "Had that (mode of interpretation) been pointed out to the convention, there can be no doubt that the vote would have been overwhelmingly the other way." Now, if the liberals did not mean to camouflage in the way indicated, let them come out frankly and say just what they did mean.

Few clearer statements of the true idea of theological and denominational liberty have been made than the one we find in Dr. Frank M. Goodchild's sermon of several months ago, published in a valued contemporary. Here it is in all its incisiveness: "Much has been said of Baptist liberty, as if it meant the right to believe what one pleases and yet retain one's place as a member in a Baptist church or as a teacher in a Baptist school. Of course it means no such thing. Baptist liberty is the right to separate ourselves peaceably from those with whom we find ourselves in disagreement, and to be undisturbed by either

civil or ecclesiastical authority as long as we do not interfere with the rights or the consciences of others." Dr. Goodchild refers to honest Roger Williams, who withdrew from the church with which he could not agree; then he had "liberty" to teach what he pleased. Yes, honest Roger Williams set a good example of American civil and religious liberty. He understood the true meaning of the terms, according to the honest American interpretation.

Even if these are trying times, let us be like poor Hamlet, whom Shakespeare causes to exclaim:

"The time is out of joint: O cursed spite,
That ever I was born to set it right!"

No; it is better to have faith and hope, and thank God that he has given us the privilege of struggling and fighting for His cause and that He has furnished us with a full planoply for the contest. Let us also be thankful that the ultimate victory is sure. "Be thou faithful unto death, and I will give thee a crown of life." There shall be "new heavens and a new earth wherein dwelleth righteousness."

In the last March *The Christian Century* is a two-and-a-half page article, "Can We Still Believe in the Holy Spirit?" The writer seems to be, if we may use a printer-phrase, of the lower-case order of mind, for all through, except occasionally, he spells Holy Spirit without capitals! That kind of holy spirit, destitute of H. S., we couldn't believe in very much. We would commend to him and to *The Century* the sermon on "*The Holy Spirit—His Personality and Divinity* (Deity)" in this issue of BIBLE CHAMPION.

There are many striking statements in Dr. Fairchild's sermon, from which quotations have already been given. Here is another—one of a conscience-biting character:

The work of our schools is often disturbed by claiming for teachers "academic freedom." That is, in a Christian school it is claimed that a professor who has pledged himself to teach Christian truth has a right to teach principles that are utterly subversive of the Christian faith. To make such a claim is utter nonsense. The question with such a professor is not one of academic freedom, but of common honesty. Men who accept financial support to teach certain doctrines, and then under the plea of academic freedom teach something else, need a new ethical sense. If such men do not retire of their own accord, they should be removed. Nobody wishes to hear a man's views of truth whose conscience is so elastic that he can be under vows to teach one thing while he deliberately and consciously teaches a denial of

that thing. We wish our teachers and preachers to have common honesty, whatever they lack.

In accordance with what has been said again and again in these columns, a well-known minister tells us what the fundamentalists believe regarding the second advent of our Lord: "Fundamentalists believe that Christ will return to this world personally and visibly, according to His promise. They do not insist that we shall take a premillennial position concerning the Lord's return. The statement that they do, is one of the many lies that are spread abroad about them." Then he sets forth the liberalistic view: "Liberals believe that Jesus promised to return, and His apostles expected His return, but Master and disciples alike were mistaken, being misled by the notions of that age, and Christ never will return except as He has already returned as a spiritual influence." Between these two positions there can be no truce. Every one must choose between a mistaken Christ, a mere man, and an inerrant Christ, the God-man.

Those men who call in question the blood atonement of Christ are respectfully asked what interpretation they put upon Christ's words when he instituted the Holy Supper. When He took the cup, He said: "Drink ye all of it; for this is my blood of the covenant, poured out for many unto remission of sins." Does that mean anything, can it mean anything, but that the shedding of Christ's blood won for men the remission of their sins? What is also the interpretation of Christ's saying that He came to "give His life a ransom for many"? The word for "ransom" (*lutron*) means a payment made to redeem something. This obviously means just what Paul said: "Ye are not your own; ye are bought with a price." All these passages can be interpreted only in terms of atonement in the sense of paying a purchase price.

"In dealing with the history of the past we are confronted with two utterly opposed methods, one objective, the other subjective; one resting on a basis of veritable facts, the other on the unsupported and unsupportable assumptions of the modern scholar. The one is the method of archeology, the other the so-called 'higher criticism.' Between the two the scientifically trained mind can have no hesitation in choosing." These are the words of Dr. A. H. Sayce in his "Monument Facts and Higher Critical Fancies," pp. 17, 18. Dr. Melvin G. Kyle informs us that Eerdmans,

successor to Kuenen of Leyden, "definitely and absolutely breaks with the Wellhausen school of criticism, chiefly on the ground that archeology has discredited their critical viewpoint, and made impossible, indeed absurd, the historical atmosphere with which they surround the Old Testament." Do the rejecting Biblical critics of America, who are still asserting and repeating, know these things? Do they ever read anything on the conservative side? Not much evidence yet.

It is most refreshing to read after an author who has had a genuine experience of the divine truths of the Bible, and is at the same time well-poised in his thinking. Such a writer was Rev. John Reid, author of the two well-known books, "Christ and His Religion" and "Footprints of Sorrow." In the first book we find the following (pp. 216, 217): "There is not a single Christian doctrine, however mysterious it may be, but that can be turned into a practical channel. New views of God and salvation, of law and duty, will generate a new class of feelings, and will greatly enrich the soul. If we reject any single doctrine of Christianity, which to our mind is not Christianity at all, then we suffer in our character. Each divine thought was designed to have a place in fashioning and fitting us for heaven . . . The most complete men are those who have allowed the totality of divine truth to touch their souls. The more we come in line with the grand theology of Scripture, the more we approach the perfection of God . . . There are difficulties everywhere. To escape them is not possible. The very difficulties may discipline the soul, making it stronger forever. It is wise, then, to grasp every form of truth, that the human spirit may be made complete." There speaks a finely balanced thinker.

It will be remembered that, some time ago, "forty distinguished Americans" got together and appointed themselves a commission to announce an encyclical to the world on the relation of religion and science. A part of their statement has already been analyzed and criticised in this journal. But it has still other defects. Note this statement: "The purpose of science is to develop, without prejudice or preconception of any kind, a knowledge of the facts, laws and processes of nature." There are two defects here. First, the word "facts" is redundant because "laws" and "processes" are both facts. Second, the term "science" should be qualified by the word "natural,"

because there are other sciences besides those that deal with natural phenomena, such as psychology, ethics and theology. The statement continues: "The even more important task of religion, on the other hand, is to develop the consciences, the ideals, and the aspirations of mankind." This is an inadequate analysis. What is said here is, it is true, a part of the work of religion; but its first-of-all and most important work is to lead people to a knowledge of the true God in order that He may save them from their sins both in time and eternity. The development of conscience, ideals and aspirations will follow as legitimate consequences. Christ was wiser than the "forty." He put first things first, by saying, "Seek ye first the kingdom of God." The "distinguished forty" did not even mention God in their definition of the task of religion.

From a valued exchange we learn some important facts regarding the wide gap between man and the animals, from which the evolutionists think all of us have sprung. In a scholarly scientific book, not a volume of theological essays, Mr. Horace Hutchinson holds that animals do not exhibit anything like human reason. He says: "Nowheres do we see an animal with any cognizance of the future, laying a plan, choosing an end and adapting means. The stupidity of animals is really insagacity." Then he adds that the ape "has for long periods been privileged to watch man making his fires, using his bows, his clubs, and so forth. The monkeys, we are told, will come and warm themselves gratefully at the embers of the fire which man has left glowing in the forest. But not to a single one of them has it occurred to place another branch from those lying around them on the dying fire, though some of them must have seen this done by man a score of times." If evolution is the dominant law in nature, why does it not show its hand in the case of the ape, and convert him into Mr. Ape? The evolutionists reply that it is absurd to expect this? Why is it absurd? If animals who were sub-apes long eons ago, when they had no human examples and instructors, could evolve into human beings, why cannot the "modern" apes, by the aid of human environments, develop into human beings? Yes, we repeat, Why?

A contemporary points out the many ways in which Marcion, the gnostic of the second Christian century, and the so-called Modernists resemble one another. Thus the "modern mind" is not always so very modern, after

all. Sometimes its theories, proclaimed as new and original, are only recrudescences. Note the points of likeness. Marcion set up his own *gnosis* (knowledge) above the teaching of the Holy Scriptures. The Modernist likewise. Marcion rejected most of the Old Testament, and accused it of teaching many errors. The Modernists ditto. The old gnostic applied the same sifting and emptying criticism to the New Testament that is so much in vogue among the Modernists today, holding that Paul and others corrupted the pure, primitive truth inculcated by Christ. The ancient and modern gnostics are alike in rejecting a real divine incarnation, in that both deny the miraculous conception and virgin birth of our Lord. Again, Marcion believed that matter is essentially evil, and therefore rejected the resurrection of the body, but held to a kind of "spiritual" resurrection, whatever that may mean. The Modernists do much the same. Marcion, like his present-day imitators, wanted to remain within the church even while he was scuttling the doctrines of the church. This is another case of the "deadly parallel."

In view of the *ipse dixit* of the said "forty distinguished citizens," one cannot help wondering whether it would "develop the consciences, the ideals and the aspirations of mankind," if all men would believe that they were the descendants of wild, hairy, tail-bearing, tree-climbing beasts of the jungle, engaged in a fierce struggle for existence with carnivorous animals and with one another. If you want to know just what sort of base and brutelike creatures primeval folk were, according to the "evolved" scientists, read what Osborn and Gregory say in *McClure's Magazine* for last March, in the article entitled "The Dawn Man." We venture to suggest that men's religious nature would be far more rapidly and truly developed if they were brought to believe that God created the original pair directly in His own image and after His likeness. Surely it stirs little enthusiasm for moral and spiritual ideals to think that God consumed millions of years in dragging man up from the slime through the savage beasts, and entailed upon him an agelong heritage of animalism. On the other hand, if He made him directly in His own image, a rational and moral being, then man is God's child, and God will care for him and fly to his rescue when he falls into sin and peril. No; it is impossible to draw inspiration from a theory that is of the earth, earthy.

The equivocation and equivocal position of the Modernists has often been exposed, but by no one more acutely than by Mr. H. J. Bridges, a genuine infidel, a member of the Chicago Ethical Society. In a recent publication he uses the surgeon's keen blade in this way: "The Modernist preacher in the old churches is in a position of such grave difficulty and moral danger that even the hardest-headed Rationalist (another name for infidel) might well pray to be delivered from it. So long as he is clearly trying to be sincere with himself and his hearers, he is entitled to the warmest sympathy of those of us who enjoy a larger freedom. But there is nothing more repellant than the preacher who privately admits that he doesn't believe what he publicly utters, and laughs at the stupidity which prevents his hearers from finding him out. Nothing could conceivably be more demoralizing than this game of sanctified make-believe." There is more crushing exposition of the same kind in the article, but we have quoted enough to show how an infidel sees it.

Observe how the evolutionists are guilty of the logical fallacy of "arguing in a circle." First they take the theory of evolution for granted; then they arrange the fossiliferous rocks, gathered promiscuously from all parts of the earth, in the order required by their theory; having done which, they exclaim triumphantly, "Behold, how geology proves the theory of evolution!" A plain case of *argumentum in circulo*.

If evolution were true, what a monotonous world this would be! Something like "five millions years ago," says Osborn, "the human branch of the tree of life began to depart from the simian branch." How humdrum must have been that slow, weary process! Says Van Loon: "It took man's ancestors almost a million years to learn to walk on their hind legs." Could anything have been more tedious than that? As to the future, the evolutionists will not permit us to look for the coming of the Lord to introduce a new and better order. No; the old, slow, toilsome process must go on and on and on, perhaps *ad infinitum*, who knows? Under such a regime is it any wonder that *ennui* and nausea should overtake the race. The progress has been so slow, and the prospects are that it will continue to be so slow, that by and by all people will yawn with disgust, "It's the same old thing in the same old way!" The prayer of the Litany may well be uttered in

view of such a prospect, "Good Lord, deliver us."

Another latitudinarian struts forth on the stage and performs in the lime-light. This time it is Dr. George Elliott, editor of *The Methodist Review*, who calls Mr. Bryan "superficial in education." But it appears that Dr. Elliott himself lives in a glass house. Of course, he believes in evolution. He says: "Personally I like to think that I am related to the worm in the sod, the birds in the air, and all the animals. I never want to go back on my poor relations. I would rather think we came from the monkey than from mud." Look at the fallacy of this language. Who holds that man came up from "mud"? No one. The Bible says, "the dust of the ground." But "dust" is not mud. The original Hebrew word for "dust" is *aphar*, and means "fine earth" (Roy), or "the finest part of the material of the earth" (Keil). Dry soil moistened to a proper consistency for garden tilth is not called "mud." It is only mud when it becomes sticky, slimy and disagreeable. Therefore Dr. Elliott is guilty of two sins—flouting at the Bible and misinterpreting its language. If he himself is not "superficial in education," he ought to have known that the Bible says "dust," not "mud." But Dr. Elliott commits another fallacy when he says: "But the great thought is not that we came up from the dust, but that God came down to us and breathed into us the breath of life." What kind of logic is that? Now he uses the word "dust" instead of the word "mud." Besides, if he believes that God came down and breathed into man the breath of life, why can he not believe the first part of the verse, which says that God fashioned man from "the dust of the ground"? Again, if "God came down and breathed into us the breath of life," that was not evolution, but direct creation. With such lapses of thought processes in evidence, we would meekly inquire who it is that is "superficial"?

Like all the members of the school of rationalistic thinkers, Chaplain R. C. Knox, of Columbia University, has a genius for misconception, which leads to misrepresentation and caricature. Listen to this:

"The scribes of modern times, like those of old, believe in the dictation theory; that all knowledge was given to Moses; that everything is on a flat surface, and there to stay once and for all." Whose portrait did he try to draw in that statement? He meant evan-

gelical believers. Is it a true picture? All of us know that it is pure travesty, and reveals not only a deplorable lack of knowledge, but also a bad spirit. We do not know of any conservative scholar today who would underwrite the "dictation" theory. The Bible says, "All Scripture is God-breathed," and, "No prophecy of old time ever came by the will of man, but holy men spake as they were moved by the Holy Ghost." That is what conservatives believe—in the plenary inspiration of the Holy Scriptures; but that does not mean the "dictation" theory or any other theory, for it is plain from the Bible that God used various methods to communicate His truth to the Biblical writers. We believe in the *fact* of divine inspiration; we do not pretend to know just how it was done. Who has ever said that "all knowledge was given to Moses"? No one, not even a Sunday School boy of ten or twelve. Let us have the book, chapter and page where a conservative ever made such a statement. Dr. Knox, of Columbia University, is guilty of pure, undiluted misrepresentation, and if he is a Christian, yes, if he only is an honest worldling, he will confess his error and make the *amende honorable*.

The liberal theologians of the day have two *penchants*. The first is the *penchant* for turning history into allegory; the second is the *penchant* for misconceiving the doctrines of orthodox believers. The first leads them into all kinds of *exegesis* in dealing with the Bible, so that they are able to make it mean anything they want it to mean. The second causes them to set up men of straw and chaff, and then proceed to show their skill in demolishing them.

What is the relation of good works to salvation? Good works are not the ground of salvation, but the evidence of salvation.

Mr. Huxley, the arch agnostic of the preceding generation, did not prove himself a first-class ethical thinker. He said: "I protest that if some Power would agree to make me always think what is true and do what is right, on condition of being turned into a clock and wound up every morning, I should instantly close with the offer." That means that he would have preferred to be an automaton run by machinery rather than a man with moral power and moral character. Such thinking always happens to a man who continues long enough to think only in materialistic terms. One must always pay the penalty

of low thinking. "Be not deceived; God is not mocked: whatsoever a man soweth that shall he also reap."

Occasion has been taken a number of times in this journal to pass criticism on the latitudinarian teaching of Dr. W. H. P. Faunce, and we believe these strictures have been deserved; but when Dr. Faunce says a good thing we are glad to recognize it. In his book on "The Educational Ideal in the Ministry" he speaks these words of warning: "Here, then, is our national peril—that the supremely important task of our generation will fall between the church and the state, and be ignored by both. The church may say: 'Education is no longer in our hands.' The state may say: 'On all religious matters we are silent.' Thus millions may grow up—and are actually growing up in America today—without any genuine religious training. It is time, therefore, for church and state to co-operate, as army and navy co-operate in defense of our common country." This is most valuable, and we simply desire to add: Let us make our religious teaching true to fundamental Christianity in every regard.

In view of what prominent educators say about the need of Christian education in this country, the place and importance of the church college cannot be doubted. Here is what Dr. W. O. Thompson, president of the Ohio State University, said some time ago: "I am in no way untrue to state institutions when I say that in our day a boy might become a Bachelor or Master in almost any of the best of them, and be as ignorant of the Bible, the moral and spiritual truths which it represents and the fundamental principles of religion, their nature and value to society, as if he had been educated in a non-Christian country. Who is to supply this lack if not the Christian college?" The moral is, the Christian colleges must be adequately equipped for academic purposes and at the same time remain truly Christian.

We are more than glad to recommend the Winona Bible School of Theology, at Winona Lake, Ind., established by Dr. William E. Biedewolf, one of the contributing editors of this magazine. This summer the first session was held, lasting from July 20th to August 16th. It is gratifying to know that 69 persons matriculated, of whom 38 were ministers. A number of these students took the

examinations and received credits for graduate or post-graduate work in a number of the leading seminaries of the country, which expressed a willingness to recognize the work done and to co-operate in the enterprise. The first year the members of the faculty were the following: Professor Arlo Ayres Brown, president of Chattanooga University, Chattanooga, Tenn., who had charge of the department of Religious Education; Professor A. T. Robertson, D.D., of the Southern Baptist Seminary, Louisville, Ky., whose subject was New Testament Interpretation; President M. G. Kyle, D.D., of the Xenia Theological Seminary, St. Louis, Mo., who dealt with Biblical Archeology; Professor George L. Robinson, D.D., McCormick Theological Seminary, Chicago, Ill., who gave instruction in Old Testament Criticism; Professor Leander S. Keyser, D.D., of Hamma Divinity School, Wittenberg College, Springfield, Ohio, who lectured on Dogmatics and Apologetics; Professor George Stibitz, D.D., Central Theological Seminary, Dayton, Ohio, whose disciplines dealt with Old Testament Interpretation. At eight o'clock each morning there was a "Popular Hour," when one of the instructors spoke on a vital theme to interested audiences. The remaining three hours of the forenoon were devoted to more technical lectures to the students of the school. Dr. Biedewolf is planning for another term next summer, which promises to be even more effective than the school was this summer, and that is saying a good deal. The venture went far beyond Dean Biedewolf's highest expectations.

For the defense of the Bible against all gainsayers our Baptist brethren have organized the Baptist Bible Union. The following is Dr. T. T. Shields' unique and patly-worded way of defining the position of its members, as we find them set forth in *The Fundamentalist*: "The Baptist Bible Union is a fellowship of Baptists who are revelationists as opposed to rationalists; who are Trinitarians as opposed to Unitarians; who are creationists as opposed to evolutionists; who are expiationists as opposed to remedialists and to those who believe only in the moral influence theory of the atonement; who are regenerationists as opposed to reformationists—in a word, it is a fellowship of believers in supernaturalism as opposed to naturalism in religion."

A proclaimer of evolution who aims to be especially acute says that we never see men and women made outright now-a-days, but they always come from impregnated cells by a gradual process, are born babies, and then develop gradually into adults. All of this is true; but the inference drawn from the facts is wrong. Has any one ever known a baby to be born except from the conjunction of two *adult* human beings of opposite sex? Given the parents, a child may result; but how are you going to have a baby without first having the parents? Now which came first, the baby or the parents? If a baby was made first, who would have taken care of it until it was able to care for itself? But one baby would not have been enough; two of opposite sexes would have had to be made. Then who would have taken care of them until they grew to years of puberty? Or if you desire to go back still further, how could the pregnant germs for a human being have been produced and developed into a human child without two adult persons of opposite sexes? But now let us suppose just for a moment for the sake of the argument that God originally created two human beings, man and woman, just as the Bible narrates, would not all the necessary conditions have been fulfilled for their own preservation and the procreation of the race as we know it today? That surely would have been a good and adequate start, whatever else may be said about it. The same law holds throughout the organic world; you must always have a fully developed or mature organ before you can have reproduction. It is the law of the cell, which will not divide itself, and thus increase life, until it is a fully matured cell. Then how came the first living cell? Think it over, everybody.

Brethren of the ministry, let us never be guilty of using camouflage in the pulpit or in other public address. Let us never hint, and use ambiguous phrases that may be construed more than one way, so that people do not "know what we are driving at." The other day a friend told of his attendance at a Sunday service in which the preacher used vague speech that seemed to him to be Janus-faced, and sounded as if the speaker were trying to be liberalistic, but did not have the courage to come right out bravely and honestly before an orthodox congregation and tell them just what he believed and where he stood. Our informant said he felt sure most of the

congregation did not catch the real meaning of the minister's expressions; but one who was posted on the status of affairs today would at least have his suspicions aroused. Let us not be guilty of such double-dealing. Let us know what we believe, and express our views clearly and courageously. Some men seem to use ambiguous speech to give themselves a chance to say they were misunderstood, if they should be called to account, and that is not manly or ethical. Speak right out; say what you mean, and mean what you say.

Some notice has been given in these columns to Dr. W. W. Keen. He is a learned medical professor in Philadelphia, Pa. Some time ago he delivered a lecture to the professors and students of Crozer Theological Seminary, in which address he advocated evolution. The address was published in full in the *Public Ledger*, of Philadelphia, and was subsequently issued, somewhat expanded and slightly revised, in book form. Now we are informed by Ernest Gordon, in a recent number of *The Sunday School Times*, that this same Dr. W. W. Keen busied himself some years ago in circulating a petition among scientists to have the beer canteen restored to the United States army, and it was signed by hundreds of physicians and professors. It is interesting and significant that an evolutionist should be engaged in such work. No less significant and interesting is it to note how dismally he and his confreres failed.

In the tempestuous anti-fundamental imbroglio that has been and is now waging which the liberals instigated, Dr. Fosdick accuses the Fundamentalists of being the aggressors in doing a lot of bad things to the liberals. An editorial in *The Christian Work* says, "It is worth remembering always that Dr. Fosdick did not start this controversy. The Fundamentalists did". Two little sisters, Katie and Maggie, had a furious quarrel, when Kate hit Mag with a stick—Daddy appeared upon the scene and sternly demanded, "Katherine, did you hit Margaret with that stick?" The culprit confessed she did. "Why did you do it?" he asked. "Because", retorted Kate, righteous indignation flashing from her eyes, "because afterwards she hit me"!

An interested and careful reader of our magazine writes us: "The day the Aug-Sept. BIBLE CHAMPION came I sat up a good part

of the night reading it. Having some sporting sense left, it gave me more fun than a circus, or perhaps I would better say a prize fight. The liberalistic plight! The Keyser punches were just awful; Dr. Kennedy smote their solar plexuses; Griffith Thomas floored them for the count; and when they came up groggy, what didn't others do to them! The conservatives have long been almost supinely forbearing and patient, but the liberal terrific assaults since the Indianapolis Presbyterian General Assembly and the Atlantic City Baptist Convention, seem to have waked them up all along the line. I am reminded of a story told on Henry Ward Beecher. In the Twin Mountain House in the White Mountains, New Hampshire, where he used to spend vacations, was a painting which represented a huge mastiff asleep, with a fine piece of meat between his paws, which an agile little cur was quietly getting away with." Said Beecher, "This scene fully represents the conservatives and the radicals in religion. While the massive watch-dogs of orthodoxy are securely asleep, the vigilant poodles of destructive thought are stealing away the faith from the hearts of the people". The mastiffs never wakened.

In *The Continent* of May 31 is an editorial, "Fundamentalists Invade Southern Baptists". That is cool. The Southern Baptists have from time immemorial been distinguished for strenuously holding the fundamentals of the Christian faith. They have now awaked, taken the alarm, and have begun to fend against the stealthy infusing of modernist infidelities into the teaching of their educational institutions and among their people. That, according to the editorial, is "division" and "disturbing", and the movement on their own heath to defend the truths that are sacred and dearer than life to them against the attacks of error coming from outside, is an invasion! What is the matter with *The Continent* anyhow? And in the same issue Professor Fosdick is editorially pronounced to be "the most powerful gospel preacher with whom God has blest America in the present generation". Heaven help us! In a Letter to him in the February CHAMPION, it was conclusively demonstrated (p. 62), by self-confessed modernist testimony too, that his gospel is "another gospel" which is so severely condemned in the Epistle to the Galatians. Oh *Continent*, we want you to

remain dear to us; but for that you must reverse your current and turn on the veritas switch.

In May, 1913, *The Morning Star*, Official Roman Catholic journal of the archdiocese of New Orleans and the diocese of Savannah, published a translation of an article from the Spanish paper, *La Lectura Dominical*, which was, in effect, an amplification of the famous dictum attributed to the great French Ultramontane, Louis Veuillot: "We Roman Catholics demand religious liberty from you Protestants because of your principles, but we deny religious liberty to you because of our principles."

The Editorial "Evangelical" in another column will furnish illuminating and interesting reading for different sorts of people. We recall that Rev. Dr. Woelfkin, pastor of the Rockefeller Baptist church in New York City, received some attention in the CHAMPION when he exploited his absurd claim to "evangelical" for his liberal confreres. Professor Kent is not without plenty of company. We are reminded. A minister had three bright, wide-awake boys, as ministers' sons are apt to be, and they kept their father informed, up-to-date, in the current, growing vernacular. One day they brought home the word "fingrine." It was not in the unabridged dictionary. They explained that it meant to s——, well, to violate the eighth commandment. It might be more euphonious to say it meant to unlawfully appropriate to one's self what belongs to somebody else. Gentlemen of the liberal cult. please keep your fins off the word Evangelical.

In the last May BIBLE CHAMPION was an editorial, "A Contribution to Linguistic History," in which was given the origin of the words Protestant and Fundamentalist. We are now going to plead for a pronunciatory change, the import and importance of which will be apparent.

There are two words—imminent and immanent—that are often confounded and so are wrongly used. So of imminence and immanence. The accent is on the first syllable. There is in the dictionaries no other pronunciation, for in the list of disputed pronunciations these words do not appear. The spoken words, owing to the obscure tone of the second vowel of each, sound so much alike that it is difficult, if not impossible sometimes, to distinguish between them in the hearing.

We know there are verbal purists to whom a sin against pronunciation is worse than a sin against the Holy Ghost; nevertheless we are going to plead for a change in the pronunciation of the second word, which will entirely clear up the difficulty: say *immanent*.

A clergyman—he afterwards became a college president—had a sermon printed in which he treated of the immanence and transcendence of God; but, all through, he used the word *imminence*. *Imminence* is from the Latin *in* and *mineo*, to threaten, overhang, impend: immanence is from *in* and *maneo*, to remain, to dwell, in. Had his pronunciation been *immanent*, he would not have committed the error.

Scholarly gentlemen, *et al*, cease to have the fear of dictionaries before your eyes, and say *immanent* and *immanence*. It may help your theology.

In the July 28 *Christian Work*, the Rev. Dr. Samuel Zane Batten, of the American Baptist Publication Society, Philadelphia, has an article, "Is Religion an Opiate?" If the "liberal" religion is meant, it is an opiate. The Doctor did not say this, however. We say it.

Let it be understood that a liberal is one who accepts the evolutionary philosophy and applies it to Christian doctrine and life, and it is understood also that, according to evolutionists themselves, one of its fundamental working postulates is a denial of the intervention of the supernatural.

One of the effects of an opiate is to deaden sensibility, to stupefy.

An overpowering effect of liberal narcotic is manifest in members of the Presbyterian General Assembly attendant at Indianapolis last May, and in others too. Chiefest conspicuity is observable in New York City and adjacent precincts. These ministers at their ordination came under most solemn vows of belief in and maintenance of certain doctrines declared to be essential to the Christian faith, and now, not in any wise released from these vows, they come out in point blank and brazen denial of belief in these same doctrines, and summon cohorts to fight them unto the death. Shameful moral insensibility! What soul stupefaction! Opiate, surely.

Modernists have themselves alone to blame for the rising and rushing tide of distrust of their honor and honesty.

THE ARENA

The Dawn Man of Evolution Was he a Real or an Imaginary Being?

By Professor Leander S. Keyser, D.D., Springfield, Ohio



AN ELABORATE article which appeared in the March number of McClure's Magazine discusses the problem of "The Dawn Man." The article is written by Hugh Weir, and professes to be "an authorized interview" (see sub-title) with Henry Fairfield Osborn, President of the Museum of Natural History, and William King Gregory, Curator of the Department of Comparative Anatomy. Both of the scientists named are advocates of the theory of the evolution of the human family from what are known as the Primates—the original stock from which were developed the monkeys, apes and man. The article is lavishly illustrated by Charles R. Knight, whose pictures are so arranged as to exhibit marked similarities between the skulls, skeletons and physiognomy of man and the simians.

Primitive man is represented as a near brute, a brother to the anthropoid ape. At this point it may be said that the entire article, both the descriptive and pictorial parts, is redolent of the den, the lair and the jungle, but there comes from it none of the aroma of the Garden of Paradise.

It may be well to analyze the article somewhat closely to discover whether its data are truly scientific, and whether the inferences drawn from certain facts are logical or may be classed as *non sequiturs*. Was the Dawn Man of the evolutionists a real being, or is he only a creature of the scientist's vivid imagination?

In the first place, it may be said that this production, dealing with that most vital and mooted question of the day, the origin of man, is totally devoid of the religious factor. God

is never mentioned; the supernatural (except in a casual way, to be noted later) is utterly disregarded; there is not the slightest intimation that man might have been made, fashioned or created in the divine image. So far as these deponents give witness, man came up by natural processes of evolution from a bestial stock, and is therefore a cousin to the ape whose image and superscription he still conspicuously bears. That he bears in the slightest measure any resemblance to God—on that matter these devotees of evolution give no hint, not the vaguest.

It may be said that Drs. Osborn and Gregory are pure scientists, and therefore do not raise the religious question, but simply follow the leadings of nature; therefore their findings have nothing to do with religion and theology. But that is not sound reasoning. Any statements and conclusions that raise the question of the origin of man trench, *ipso facto*, on the domain of religion. Why? Because the Christian Scriptures, received as true and divinely inspired by millions of honest and intelligent people, present a lucid and definite account of the human race, and declare that the progenitors of *Genus Homo* were directly created in the image of God (Gen. i:27). Therefore, when evolutionists give a different explanation of the origin of man, and never even so much as mention God in connection therewith, they are running squarely amuck of the sincere and earnest convictions of many Christian people. They are invading the territory of religion.

But there are at least two places in this article where there is an evident intention to discredit the Biblical recital of man's origin. In the early part of the paper Mr. Weir makes the following statements: "Did modern man as we know him to-day, come full formed into this world? Science calls the human race, as we see ourselves, *Homo sapiens*, meaning the man that can think, reason, understand. Was this man a product of instantaneous creation or of gradual evolution?" Here are two clear references to the Genetical account of man's creation. A little further on Mr. Weir says: "In order to obtain the most complete and accurate answers to these queries, they were carried to the American Museum of Natural History, the institution that, under the direction of Dr. Henry Fairfield Osborn, ranks as one of the world's leading authorities on the antiquity of the human race." The answer to Mr. Weir's queries was that man

was slowly evolved; he was not instantaneously created. The question, therefore, is extremely german: Does evolution occupy a neutral attitude toward Biblical teachings?

Later on in the article a direct quotation is given from Mr. Osborn, who said categorically: "Man as we know him did not come into the world overnight. He was not created instantly." That certainly was meant to discount the Biblical narrative of man's creation. Thus it is futile for men to refuse to see that the theory of evolution as set forth by Osborn and his class does not join issue with Biblical theology. Two methods of accounting for the origin of *Homo sapiens* will inevitably be compared, and if they differ, men will see the conflict, and must make their choice.

However, suppose we pursue the arguments—or, rather, the *ipse dixits*—of Drs. Osborn and Gregory, as well as those of their reporter, Mr. Weir, with the purpose of discovering whether or not the theory of the evolution of man has been empirically established. Are the data sound? Are the generalizations drawn from the few facts logical and conclusive? These are the pivotal questions.

In his article Mr. Weir makes this statement: "Somewhere in the recesses of remote antiquity the human race began. Just where or how is a matter largely of conjecture, theory, speculation."

If that is true, one cannot help wondering how the evolutionists can be so dogmatic in asserting that man came from a bestial stock still lower in the scale than the modern monkey and ape.

Of one thing Dr. Osborn seems to be sure. Speaking of man's pedigree, he says: "He certainly is not descended from any existing or known true monkey. Man has a long line of ancestry of his own, reaching perhaps two million years into the dim shadows of time. The growth of man through the ages was parallel to that of the family of apes and monkeys, but representing a stock absolutely separate and distinct." This means that man's remote ancestors were still lower in the scale than the present-day apes and monkeys. Do the evolutionists think that this view makes the theory more palatable? Dr. Osborn continues:

"Man's ancestors were undoubtedly monkey-like or ape-like creatures. But to assume

that this admission means that man is descended from or is now only a changed form of ape or monkey is to assume an absurdity. The common ancestors of *Homo sapiens* and present-day apes and monkeys were mammals of the Primate stem. Ages ago, perhaps five million or more years, the Primates began, in the process of evolution, to split into groups, separate and distinct, which developed into the progenitors of man, the modern ape, and the modern monkey." The Primates themselves grew up from the same stem as the other mammals, but for some cause gradually grew away from them. Then came some "strange families of monkeys, extinct now for hundreds of thousands of years." "These passed, while the main stem," still groping its way, gave forth the first of the anthropoid apes. Gradually yet another stock was set apart and diverged, a humanoid stock consisting of what aptly might be termed experimental or tentative man. While the ape stock was creating respectively the living orangs, the gibbons, the chimpanzees, the gorillas, and some of their extinct ancestors, the first humanoid stock, distinguished by larger skulls and better brains, was making various experiments in the forerunners of modern man." While the human race is thus "a definite product of evolution, an ascending evolution," from these animal predecessors, yet—to salve our lacerated souls—Dr. Osborn assures us that "for at least a million years it (the human race) was distinct and apart from the purely animal stock."

Here some remarks are pertinent. First, Dr. Osborn seems to be absolutely sure of what occurred "perhaps five million or more years" ago. We know of no dogmaticians of ancient or medieval times who spoke so dogmatically of the events of that remote age. They were very modest in comparison. Second, the assurance that we men did not descend directly from the monkeys and apes of to-day affords no comfort to us, when in the same breath we are told that we must trace our lineage to an animal still lower in the scale. Third, the scientist's description of primeval man, a beastly creature, "undoubtedly monkey-like or ape-like," carries a very different atmosphere and spirit from that of the first and second chapters of Genesis, which tell us plainly that our remote ancestors were created in the divine image, were human and rational from the start, were pure and inno-

cent, were able to choose between good and evil and to understand their Maker's commands, were intelligent enough to name the various kinds of animals, and dwelt in a fruitful garden which they were to dress and keep. But that jungle beast, pugnacious, vicious and destructive, of the evolutionists surely could hardly be said to have been made in the divine image!

In the third place, Dr. Osborn may agree with the majority of his fellow-scientists in asserting that man is not descended from any modern monkeys or apes, but not all of them are of the same opinion. For example, Joseph McCabe, in his popular book, "The A. B. C. of Evolution," has this to say (pp. 107, 108): "We come of a remote animal ancestor. What was it like, and how and why did it become man? I have said that it is now customary to explain very carefully that our ancestor was *not* a monkey or an ape. I confess that I think this caution is overdone. It is a concession to the spiritual police. If we had the remains of man's ancestors before us, they would almost certainly be classed as those of monkeys in the earlier stage and apes in the later. Possibly some of them are actually among existing fossils." So the scientists are not all agreed, after all, as to who is our primogenitor.

On another point Dr. Osborn fails to agree with what was once practically the consensus among the evolutionists. He says: "Our ancestors or predecessors lived among the forests. Undoubtedly most of their time was spent on the ground. The trees, however, offered refuge from storm and danger, and the human brain was quick to see such an advantage." Elsewhere he says: "It must be emphasized that the prehistoric man did not live in trees like the ape and monkeys, and that he walked erect."

But for many years we have been assured that primeval man was an arboreal creature, with a long tail and a hairy body, swinging about in the trees in company with his simian relatives. Jack London's marvellous story, "Before Adam," was based on this once sure conclusion of the scientists. Some time ago—less than a year—a scientist declared that young babies can wag their big toes—a sure proof, he asserted, that mankind had descended from animals which, in the long ago, clambered agilely about in the trees. The same conclusion was drawn from the fact,

When men dream they are falling, they always wake up before they reach the ground; because their antique predecessors who fell from their arboreal perches clear to the ground never lived to tell the story and to transmit the fact of their survival to their posterity; while those who caught themselves in time survived to tell the tale. But now Dr. Osborn holds that man's ancestors were not tree-people. It seems that the scientists differ a good deal among themselves.

It must be said, though, that prehistoric man, if Dr. Osborn is correct, did not act as intelligently as did the simians, or he would have continued to cultivate the art of tree-climbing, because the trees would always have "offered refuge from storm and danger." Yet Dr. Osborn says that "the human brain was quick to see such an advantage." But, somehow, man failed to improve his chances, while the monkeys acted more wisely. What an advantage it would have been many, many times in human history, in the presence of cross dogs, ravenous wolves, wild hogs and mad bulls, if man had been a real expert tree climber! It seems a real pity that man decided to be a hopeless groundling. But in this case what becomes of the claim of the evolutionist that man's superior brain gave him a decided advantage over his animal associates in the forests primeval? Is evolution consistent with itself in this respect?

Our scientists try to explain the difficulty of tracing man's evolution by means of "unbroken chains of fossil evidence"—that is, why the human fossil remains are so meager in comparison with the fossils of other creatures of the geological ages. It is because the others lived on the plains, "where the elements had a better chance to preserve their bones for posterity;" whereas the Primates—the "dawn" folk and their kin—dwelt in the forests. "This fact, together with the absence of any definite form of burial, made the fossil remains of prehistoric man exceedingly rare," avers Dr. Osborn. "Upon death the humic acid of the forest leaves hastened the decay of man's ancestors." But if the fossil remains of prehistoric man are "exceedingly rare," how can the scientists be sure that they have found the missing links and have proved evolution by actual data? Those missing fossils are precisely the materials that are needed to establish the theory of evolution on a scientific basis, and if they have not been found, scientists have no right to assume that they

ever existed. Here is a proposition that ought to appeal to the scientific and reasoning mind: If evolution is the dominant law in nature, there ought to be abundant and unmistakable evidence of it everywhere. The Founder of that law should have seen to it that the fossiliferous proofs of it were not destroyed. He ought not to have left it to conjecture and imagination to supply these evidences. Moreover, if evolution is the regnant principle in nature, we should have clear proof of it to-day by having demonstrated before our eyes both spontaneous generation and the transmutation of species. How does it occur that, instead of a prevailing law of a fluent nature, we everywhere find to-day the laws of biogenesis (life only from antecedent life) and stability of type (every species reproducing "after its kind")? If evolution ever held the ruling position, why did it long ago resign in favor of a principle that is precisely its antithesis? These are questions that certainly deserve earnest consideration.

An interesting subject discussed in Mr. Weir's article is "the ape's failure to keep up." We are glad he does not evade that problem, for almost every school-boy will ask it. "What is behind the mystery of men's rapid development, while the ape and monkey, of the same stock, are still animal? What was the spark that, some fifteen hundred thousand years ago, sent the humanoid branch of the Primate stock on a path of glory to an ultimate position 'a little lower than the angels'?" But Mr. Weir pries still further into the subject: "Science answers, 'Evolution,' or 'Adaptation,' or 'Natural Selection.' But the layman, pressing his *whys* and *hows*, seeks more of the secret. The ape, he knows, has toiled along the long path of evolution together with man; yet to-day the ape cannot speak, cannot form the simplest rude instrument. Man's remote ancestors, hundreds of thousands of years ago, formed rude instruments and spoke to one another. What, then, was the cause of man's development—the ape's failure to keep step?"

These were the crucial questions that Mr. Weir put to his mentors in scientific lore. What do you suppose was the answer? That God designed and created man to be a rational being of a higher and different *genus* from the animals around him? No! Listen. "Glands!" says Dr. Gregory . . . "It is safe to assume that the action of glandular secretions in the humanoid stock, particularly the pituitary gland, was responsible for the rapid

brain development and structural changes, the erect posture, shorter teeth, speech, and other characteristics that distinguish man from the ape."

And then Mr. Weir, seemingly satisfied with this rejoinder, lost his sagacity, acumen, and interrogatory mental frame, and forgot to ask how and why man came to have such a superior glandular outfit! How did he come by it, while *none* of the apes, baboons and gibbons around him ever got it? There must have been *something unusual* that started the humanoid branch of the Primate family on the gland road. Does any real scientist think for a moment that Dr. Gregory gave an adequate explanation why the ape failed to keep step and why man forged ahead? One wonders whether men who can be satisfied with such insufficient explanations are capacitated to be the scientific leaders of the people.

Just one simple question—a question for the primary department: If the animal parents of the first humanoid creature had no ductless glands, thyroid and pituitary, then how did he, the offspring, come by them? Could they have evolved out of nothing? Did the remote brute-man get these valuable acquisitions by accident? If he did, then Accident is a great god. If one would dare to introduce a real personal God at that strategic point in man's development, one would be ascribing the result to an adequate cause. However, in that case there would have been an act of creation, because the starting of a different germ plasm, so as to produce a different kind of gland from any that existed before, would mean the production of something entirely new, and that would have involved an act of creation. Now, if God must have entered anywhere into the process with creative power, whether men want Him or not, it is much more reasonable to believe that He would have created man outright in His own image, as the Bible teaches, rather than drag him up from the slime through polyps, mollusks, reptiles, birds, and filthy and ravenous beasts, consuming aeons on aeons in doing so. If it be admitted that there is a God—and most people seem to be willing to admit it—the Biblical way of producing man seems to be more reasonable and inspiring. It hardly seems to be plausible that He would have evolved man by an age-long process from a bestial stock. One cannot help wondering, at all events, why He would have selected so long, tedious, roundabout and useless a process.

It is not necessary to go into great minutiae, but we shall try to point out some of the weak places—what might be called the drop-stitches—in the logical processes of the devotees of evolution. Dr. Osborn thinks that the most *important* recent discovery relating to the origin of man is the finding of the remains of the so-called "Dawn Man of Piltdown." It may be important, but we are seriously impressed with the meagerness and uncertainty of the data. Here is an admission that affords little encouragement for believing that evolution has been empirically established: "When we remember that an entire century of exploration in all parts of the globe for remains of prehistoric man has yielded us only five species, nearly or remotely related to modern man, the difficulty of locating fossils of any scientific value will be understood." Then it would seem that evolutionists ought not to speak with so much cocksureness on the subject.

Regarding the Piltdown Dawn Man, the first find occurred in 1911, and consisted of a "part of a fossilized skull bone." Afterward were found "a portion of the jaw-bone, several important parts of the skull, three teeth, and the remains of several flint instruments." Dr. Osborn admits that this was "a slender result," but it seems to be sufficient for the evolutionists's purpose. In 1917, about two miles from the first discovery, the following remains were found: "a first lower molar tooth, a bit of bone of the forehead near the right eyebrow, and the middle part of the occipital bone of the skull." When these were "placed side by side with the corresponding fossils of the first discovery, they agreed precisely." Now "there was not the shadow of a doubt," for the two grinding teeth differed only in age, showing that the owner of the first was considerably older than the owner of the second.

But the evidence is not quite so convincing as it appears, after all; for Dr. Gregory afterward says that the question of the size of the brain is a moot one among the scientists. "Unfortunately several pieces of the skull of critical importance are missing from the middle of the skull top. This has made possible markedly different opinions of experts. If the pieces of the skull are placed close together, the brain would be a very small one, estimated at about 1,070 cubic centimeters. If these same pieces are tilted upward and moved farther apart, the brain capacity would be as large as that of modern man, nearly

1,500 cubic centimeters. The revised estimate of Elliot Smith and others places the brain size somewhat below 1,300 cubic centimeters."

Thus we see what an air of uncertainty surrounds this "most important discovery." Just a slight tilt and manipulation of the skull pieces would give us a man with a modern cranial capacity. The latest decision is only an "estimate," which means a guess. Then what a strange result was the combination of these meager fossil remains! Dr. Gregory says that it "was unexpected and in a way unprecedented." The most of the head, he says, is "distinctly human in character, although of a low type, while the lower jaw and the dentition are prevailingly simian or ape-like." Thus we have a mongrel, with a head like a man and jaw like an ape.

What is there to prevent our believing that the skull pieces belonged to a man, while the teeth and jaw-bone belonged to a member of the simian tribe? Much every way. Professor Gerrit S. Miller, of the United States National Museum, a scientist who had ample material for comparison, declared that "the jaw and tooth belong to a fossil chimpanzee." Our quotation is from Professor Ales Hrdlicka, another well-known scientist, who approves of Professor Smith's statement. Professor Hrdlicka also asserts that "none of the conclusions regarding the Piltdown Man should be accepted, and that all hypotheses relating to it must be regarded as more or less premature." A great German anatomist, Professor G. Schwalbe, who is often quoted as an authority by Dr. Osborn, declared that "the proper restoration of the Piltdown fragments would make them belong, not to any preceding stage of man, but to a well-developed, good-sized *Homo sapiens*, the true man of to-day." The well-known scientist, Sir Ray Lancaster, also asserted that the jaw and the skull of the Piltdown Man never belonged to the same creature.

More damaging testimony of the same kind regarding *Eoanthropus* might be given, but it is unnecessary. Moreover, we have looked critically again and again at the photo of the "restored" Dawn Man, as he appears in the American Museum of Natural History, and must confess that he looks very much like a human being of a somewhat coarse type, and very little like an ape. Compare him with the "restoration" of the Trinil Man by his side in *McClure's Magazine*. He has even a more human aspect than the Neanderthal Man, who

is supposed to be the next higher product of human evolution. His jaw protrudes a little more, but his other features are finer and more prepossessing. It is due to add here that it was Professor Arthur Keith, curator of the Royal College of Surgeons, London, who held that the Piltdown Man's cranial capacity was about 1,500 cubic centimeters instead of only 1,070; while Professor W. Boyd Dawkins showed that the remains of the Piltdown gravel beds belonged to the Pleistocene and later periods and not to the earlier Pliocene, as was first proclaimed in order to give *Eoanthropus* a greater antiquity.

Now, in view of all these differences of opinion among competent scientists themselves, was it quite right, quite frank, for Drs. Osborn and Gregory to assert in so categorical a tone that the Piltdown Man was one of the missing links in human evolution from a sub-ape and sub-monkey stock? It would have been honest and aboveboard to state, at least, that some capable scientists have given a different interpretation of the Piltdown data.

The same dubiety might be shown to environ the Trinil Man (the Ape Man of Java), the Heidelberg Man ("reconstructed" from a single bone), the Neanderthal Man, and the Oligocene Man of Egypt, (restored from "a small fossil jaw," according to Osborn). But time and space forbid further details.

What was the condition of the Dawn Man and his successors? Of the Piltdown Man Dr. Osborn says: "Brute strength undoubtedly ruled with him, as with the animals. It was a case of the survival of the fittest—every individual for himself . . . His must have been a constant fight for life, not only against the elements, but against the animals—the extinct cave bear, the cave lion, the cave hyena, the woolly rhinoceros, and the mammoth—all, like himself, extinct."

It is evident, then, that the Dawn Men of the evolutionists bore no resemblance to the first Man of the Bible, who was created in the divine image; nor was their environment in any way similar to his. The claim would hardly be made that the beast-like and pugnacious Piltdown ruffian could have fairly represented the divine image. Thus the two records—that of the Bible and that of evolution—seem to be irreconcilable.

The status of succeeding humanoid folk was little better. Says Dr. Osborn: "We can picture a continual warfare between the Cro-

Magnons and the Neanderthals, the latter fighting a hopeless battle for their very existence against a foe with a larger and more active brain It was a case always of the complete extermination of the weak by the strong. The law of the survival of the fittest is not a theory, but a fact."

Again it is plain that neither the Neanderthal nor the Cro-Magnon species can be identified with the Genetical Man created in the divine image. But is this brute law of struggle and extermination still operative? Referring to such folk as the aborigines of Australia, Dr. Gregory speaks right out in meeting: "The fate of such inferior people is sealed. They will be wiped out just as surely, just as relentlessly, though perhaps in a more humane and less primitive fashion, as the Cro-Magnon exterminated the Neanderthal. The law of the survival of the fittest operates still."

Thus the law of the jungle is, according to the highest scientific authorities on evolution, still in the saddle; it is still the regnant principle. Suppose that such conceptions should some time prevail among all people throughout the world? What would be its influence on civilization? Instead of sending missionaries and teachers to pagan peoples, the policy of evolution would be to duplicate the Hun-like savagery and brutality of the Cro-Magnon race! It is little wonder that many good people fear the effect of such teaching. Let it be remembered that a leading evolutionist in a dominant position in our country has just declared (McClure's *Magazine* for March, 1923): "The fate of such inferior people is sealed The law of the survival of the fittest operates still." Would Nietzsche himself have expressed it more frankly, or, for that matter, more brutally?

Are the evolutionists consistent in their reasoning? Have they mastered the rules of logic? Let us see. "The immediate predecessors of modern man," says Dr. Osborn, "were the race known as the Cro-Magnon, which made its appearance in Europe during the Upper Paleolithic age geologically, or from 15,000 to 20,000 B. C." Before this race the Neanderthal race was supreme. Now note what Dr. Osborn says next: "The Cro-Magnons, appearing suddenly among these creatures (the Neanderthals), came from the south, probably from the region of the Mediterranean. They were the nearest approach to man yet evolved." Then they made ruthless war on the Neanderthal race, and exterminated them.

From this description, made with perfect *aplomb*, it is evident that the Cro-Magnon tribe did not evolve from the next lowest type, the Neanderthal tribe. Then from what stock did they come? Who were their predecessors? They appeared "suddenly" among the poor Neanderthals, and began the work of *Schrecklichkeit*. Yet in the pictures of the "reconstructed" men the Neanderthal Man immediately precedes the Cro-Magnon Man, creating the impression that they represent a gradual evolution. However, in another picture or diagram (see page 22 of the above-named magazine) the Heidelberg and Neanderthal men are represented as offshoots from the main humanoid stem, while the Piltdown Man immediately precedes the Cro-Magnon representative. The Piltdown fragments were found away up in England; the Cro-Magnons came "probably" from "the region of the Mediterranean." The Heidelberg and Neanderthal men are represented in this diagram as being the descendants of *Pithecanthropus erectus*; yet the fossil remains of the first two were found in central Europe, while those of the last were discovered in far-off Java! Thus, it would appear, the evolutionists are hard pressed to establish the missing links in both their logic and their natural history.

The diagram previously referred to is a marvel of ingenuity. It represents on a graduated scale, "the ascent of man" from an animal far down in the cretaceous period up to the finest and most cultured recent gentleman. Almost any one can see that it is a "made" scale. No such gradient scale has ever been observed along the line. In not one instance has it been proved by empirical observation that one species has been transmuted into the next higher. In the world of nature to-day right before our eyes we have all the various types of animals here set forth, but in every case each reproduces "after its kind." We see no evidence of one kind merging into another. Each type breeds "true to form." What proof can be adduced that nature ever operated in a different way from what she does to-day?

Our champions of evolution declare, *ex cathedra*, that "the ape or monkey can never become a man." "The evolution of the apes to-day is away from rather than toward man." The gorilla is *devolving* instead of *evolving*. And why is this so? Listen: "The trouble with the apes and monkeys was that they were not progressive." Yes, that explains it all! And it is such a profound and adequate ex-

planation! Why did not the whole world figure out so obvious a solution of the problem long, long ago? While man was moving forward and upward through the ages, "the monkeys and apes took a conservative course." In this way do the learned scientists of the day cut the Gordian knot. Only, it must be added, that "it might have been the action

of glands" that caused man to forge ahead of his simian *confreres*! Here we may rest our case. It would only create confusion and embarrassment in the councils of the evolutionists to inquire why the apes and monkeys were not progressive and how man came to possess those magical and transforming glands!

The Revelation of John Interpreted for Modern Readers

By Lawrence Keister, D.D., Scottdale, Pennsylvania

The Moral Conflict and the Supremacy of Christ

The striking symbolism of chapters 6 to 11, and the rapid changes of figures and scenes, are more impressive to the Oriental than to the Occidental mind. These changes show on the one hand the elusiveness of evil and its mysterious power over men, and on the other hand reveals the patience of Providence in spite of long continued perversity. Though rejected again and again the offer of salvation continues. The nature of evil is thus fully manifested in the presence of Divine mercy and salvation through Christ. The seals and trumpets, the woes and witnesses all show the superior power of Christ. Evil is more than matched, it is being overcome by Christ whose supremacy is here acknowledged by all but Satan and his subordinates whose subjugation follows in the next chapter of our study.

The opening of the seals proceeds, one by one, the effect being recorded in each case. John is permitted to observe the process as the Lamb opens the seals, but we are not to imagine as Dr. Milligan warns us, "that the seals of Chap. 6 follow in chronological succession, or that each of them belongs to a definite state."

In the first four instances the four living creatures call in their order, "Come", which brings forth as many horses different in color each with his rider. The first is a personification of Christianity with assurance of its ultimate victory; the second symbolizes war as one of the typical troubles of mankind; the third, famine with all its attendant evils; the fourth, death which is known and feared by all men and is here used according to Dr. Milligan "not as separation of soul and body, but death as judgment."

When the fifth seal is opened no fifth rider appears, "but we pass from the material into the spiritual, from the visible into the invisible world" (Dr. Milligan). Breaking of the fifth seal brings forth a cry from the martyrs underneath the altar who ask for judgment. They are safe under divine protection, and though their request is not fulfilled for a period of time (18:20) they are each given a white robe as being free from danger of defilement.

The opening of the sixth seal brings a convulsion in nature. Sun, moon and stars are affected and heaven is "removed as a scroll that is rolled up." Evil men seek to hide themselves from "the face of him that sitteth on the throne and from the wrath of the Lamb," who directs these historic movements leading up to the time and event of the final judgment.

At this point the process of opening the seals is temporarily arrested.

"Four angels standing at the four corners of the earth holding the four winds of the earth—winds being symbols of judgment and the four winds of universal judgment—are commanded not to hurt the earth till the servants of God are sealed—all the tribes of Israel, that is, the whole Church of God, for with our writer as with others of the New Testament the Church is the true Israel of God." (Dr. Beckwith.)

The sealing includes twelve thousand from each tribe, making a symbolic number indicative of completeness and also limitation. According to Dr. Milligan,

"This number (7:4) the square of 12 multiplied by 1000 is typical of a large and perfect number and is not to be taken literally . . . Here as elsewhere it is the spiritual Israel which is signified, for in Chapter 14:3, 4 the hundred and forty four thousand redeemed from earth and from among men is not confined to Jews."

With the answer plainly implied Dr. Vaughn asks the question:

"What is more evident than that the sealed in this passage are the elect of Matt. 24:31? "And He shall send forth His angels with a great sound of a trumpet and they shall gather together His elect from the four winds, from one end of heaven to another."

The seals are opened in heaven but the effects produced appear on earth. Both realms lie open to John's vision and hence there is no effort in changing suddenly to behold an unnumbered multitude out of every nation standing before the throne and before the Lamb. Their white robes symbolize moral purity and their palms moral victory. They compose the great body of the redeemed, having come up out of great tribulation, and having washed their robes and made them white in the blood of the Lamb. As Bishop Westcott explains:

"The Blood always includes the thought of life preserved and active beyond death. . . . It is not simply the price by which the redeemed were purchased but the power by which they were quickened so as to be capable of belonging to God."

Of this great multitude Charles Kingsley has said, "They entered while on earth into the mystery and glory of self-sacrifice; and now they find their bliss in gazing on the one perfect and eternal sacrifice and rejoicing in the thought that it is the cause and ground of the whole universe, even the Lamb slain before the foundation of the world." With a great voice they ascribe "salvation to our God who sitteth on the throne and unto the Lamb." Unnumbered, white robed, joyful, victorious, "the climateric of redemption is full, irrepressible, eternal joy."

All the angels around the throne worship with profound adoration. They utter their Amen, and ascribe blessing, glory, wisdom, thanksgiving, honor, power, and might unto our God as his rightful and perpetual due.

The development of evil is traced to its legitimate consequences in Chapter 6, while in Chapter 7 we have the legitimate outcome of redemption. We approach the end in the description though the end as an event is more or less distant, for there are other movements in the moral testing and training of men yet to be considered. No doubt we have before us real history but history in the form of moral discipline, different movements showing progress as to the intensity of their appeal though they may be partly or altogether contemporaneous.

"The breaking of each of the first six seals," says Dr. Vaughn, "is followed by a new sign, a new scene, a new disclosure: but the consequence

of the opening of the seventh seal is not sign nor scene, not speech nor disclosure, but silence: it is a signal for the dropping of the curtain upon the stage of vision, and when it rises again it is for a new act with other performers and amid altered circumstances."

The angels John now sees he describes as "the seven angels that stand before God" and he tells us that to them were given seven trumpets. He saw another angel also, who came and stood over the altar having a golden censer for offering incense, and the prayers of the saints which now come up before God with acceptance since the time to answer them has come. This angel comes not as intercessor or mediator as we might suppose, but to testify that God's time had come and that the prayers of the saints are heard.

"The very censer which had just been used to give fragrance to the prayers of the saints was immediately afterward employed to scatter fire from off the same altar upon the earth. Prayer then, has two aspects. It brings an answer of peace to the offerer and it brings an answer of judgment upon the world of evil."

The sounding of the seven trumpets belongs to the same general movement as the opening of the seven seals and serves the same general purpose, namely, the manifestation of the mystery of God in creation and redemption, and also the announcement of his supremacy over the Kingdom of this world. The nature of evil is revealed and the purpose of God proclaimed. Each trumpet brings a new affliction upon humanity and each affliction shows increase of virulence up to and including the sixth, but we are told that men repented not of their sins. When the fifth trumpet sounded the locusts that came forth doubtless symbolize heretics and infidels (9:3), for they are described as human agents (9:7) though they operate for five months the normal duration of a locust plague.

"The reign of Christ so far as we know anything of it," says William Landels, "is exercised over willing hearts—over those who recognize not only his power, but also his right—whose affections have been won by his love and their judgment by his truth; and who therefore render to him a willing and glad obedience."

A new element is introduced when three woes are announced by an eagle flying in mid heaven. Spiritual agencies are to act, not to the injury of nature, but of men who have not the seal of God on their foreheads. (9:4). A star falls from heaven to earth and to him was given the key of the abyss. The

coming forth of scorpions and the loosing of the four angels that are bound at the river Euphrates follow, while another strong angel appears announcing the close of the present order.

"In the days of the voice of the seventh angel, there is finished the mystery of God, according to the good tidings which he declared to his servants the prophets."

Good tidings to the good after so much of conflict and affliction. But delay in the interest of mankind with new agencies for recovery intervenes. The eating of the little book by John at the command of the angel and the perpetuation of prophecy renews hope even to the very end.

"The Seer is, in his own experience, to assimilate the contents of the roll in order that he may know their value. . . . Christian experience is the key that unlocks what would otherwise be closed."—Dr. Milligan.

The gospel is still offered, and may still be accepted, while evil is being revealed, and the purpose of God is nearing fulfillment. As Bunyan saw a way to hell from the gates of heaven, John saw a way to heaven from the gates of hell.

When the sixth angel sounded John heard a voice from the horns of the altar which Dr. Seiss thus explains:

"The implication is, that God's appointed way of forgiveness has been set aside; that the divine system of gracious atonement and salvation has been rejected and despised; that the one propitiation provided by God has been abandoned and contemned; that the great High Priest and only Mediator between God and man has been disowned and thrust away to give place to other helpers; that mankind in their guilt have blasphemously pronounced against God's plan of reconciliation; and that the wickedness of earth has risen so high, especially in point of antagonism to the cross and the doctrine of redemption by the blood of Jesus, that even the altar itself, which otherwise only cries for mercy, is forced into a cry for vengeance."

A reed was given to John with which to measure "The temple of God and the altar and them that worship therein." He is to test religious life as it is on earth at its visible center. Judgment properly begins at the house of God and only a consecrated Church renders the most effective appeal. This testing is not to extend to the nations which are permitted to use their freedom for a period but are to be confronted and rebuked by God's two witnesses for the same period reckoned in days as though the time was limited and each day offered opportunity for repentance.

These witnesses have the power of self-defense and the power to afflict men by changing the order of nature, the same power that was entrusted to Moses and Elijah. Only after they have finished their testimony does the beast from the abyss have power to slay them. For three days and a half, their dead bodies lie in the street of the city called Sodom and Egypt where also their Lord was crucified. But they recover and are called up into heaven while their enemies behold them. Their divine mission is fulfilled and also attested. Their victory is a spiritual victory like that of their Lord. In the words of Dr. Milligan:

"The fate of the Church is that of her Lord and of each individual who witnesses for him; suffering apparent extinction but attaining ultimate triumph and ascension," (11:12).

The following quotation from Bishop Martensen may serve to explain the nature of evil and its sinister effect on human life and also point to the means of relief.

"Every man that comes into this world of sin and illusion is also led into that mystic wood that Dante depicts in the introduction to his *Inferno*, where he strives upward to a sunny height (that of the ideal), but where three monsters meet him,—a spotted panther, the type of sensuality; a lion in a rage of hunger, the type of pride; and a voracious lean wolf, the type of the covetousness that is never satisfied, however much it may get.

Against these monsters the nobler in the heathen world have already fought. Christianity has thrown a new light on this conflict, in teaching us that there is a higher spiritual power, a higher principle of will, that works through these monsters, and shows us in the background the demonic powers and the devil, as the enemy of God and man (Eph. 6:12), and shows that the fight that man has to fight in this world is interwoven with a conflict of the higher world of spirits."

At the sounding of the seventh angel great voices in heaven announce that "the Kingdom of the world is become the Kingdom of our Lord and of his Christ: and he shall reign forever and ever." Temporal power is completely outclassed.

"Nothing is great in this world but the Kingdom of Jesus Christ," says Dr. Erskine Mason; "nothing but that, to a spiritual eye, has an air of permanency. The history of the past has been but a history of the rise and fall of individuals and nations; but amid all the changes and overturnings which have thus far gone to fill up the annals of time, the Kingdom of Christ has remained, and, under the protection of Him whose wisdom and power are symbolized by the seven Spirits of God abroad in all the earth, it is steadily advancing, enlarging its boundaries on every side, and going on to fill the earth."

The elders respond to this proclamation of Christ's supremacy. They give thanks to God because He has taken His great power and reigns, but they know the nations are angry and that divine wrath must continue till the time the dead are judged and the servants of God rewarded. The temple of God is opened in heaven and becomes the center of worship.

"John is not thinking of the tabernacle at Jerusalem (11:19) but of the tabernacle in the wilderness upon which the temple was moulded. The ark of the covenant never had a place in the temple which existed in the days of Christ" (Dr. Milligan).

The ark of the covenant appears and the portents which follow indicate further interventions of divine power in the interest of the Kingdom which has been proclaimed in heaven but which is not accepted by the world-power on earth.

The following statement by Dr. Donald Fraser contains the essence of this matter.

"The cycles of visions repeat the same lessons and warnings, announcing judgments and distress of nations before the coming of the Lord. The revelation under the trumpets is in advance of that under the seals. It shows more fully the agencies to be employed for and against the Church and mentions evils and oppositions which are yet more clearly developed under the next revolution of the wheel."

The many movements described in the chapters under consideration (6-11) are typical rather than descriptive of conflicts in real life, conflicts which impose upon men the necessity of making their own choice. Moral conflict compels moral choice and moral decisions become more and more definite and eventually unchangeable (9:21). Some reject God finally and forever, but some are brought to repentance by new tests and appeals. God's mercy fails not, so long as there are those who, by accepting it, "give glory to the God of heaven."

The supremacy of Christ shines out amid these conflicts that issue in moral choice. It is acknowledged by sinful men (6:15-16), by the servants of God (7:10), by angels and elders (7:12), though there were men who remained obdurate (9:20).

The announcement that the end is near (10:6); the fact that John is commissioned to prophesy for a brief period (10:11); the testimony of the two witnesses who testify and ascend to heaven; bring an aftermath of submission and salvation. People are frightened by an earthquake which follows the

ascension of the two witnesses, "the earthquake being the normal manifestation of God's presence and special dealing with men." (Dr. Beckwith).

Announcement is made from heaven of Christ's supremacy on earth and this great fact is celebrated in sacred song by the four and twenty elders, the heavenly representatives of the Church.

Such are the results recorded amid the apparent waste and destruction extending through a course of events calculated to test men morally. Men make choice of good or evil, but God reigns and His Kingdom comes.

The World Power Overcome

The conflict between the good and the evil forces must continue till a final decision is obtained. There can be no drawn battle as the ultimate issue. The conflict rages, ever nearing that great event which determines once for all which of the two forces shall exercise supreme authority.

According to Dr. Milligan "there is no chronological relation between Chapter 12 and the chapters that precede." In chapters 12, 13, and 14 the Church universal and her three enemies are represented by suggestive symbols.

The description of the Church reminds us of the 19th Psalm with its use of nature as a means of leading us to the knowledge of spiritual truth. John saw a woman arrayed with the sun—constant and a real source of light—and the moon under her feet—symbol of changing times and seasons and systems—upon her head a crown of twelve stars—ornaments God alone can create or confer. Sun, moon and stars exhaust the Biblical notion of the heavenly bodies which give light upon the earth, and when they are taken to clothe the woman the meaning is that she is arrayed in light.

This woman, who denotes the Jewish Theocracy or the Church as based upon it, brings forth him who is to rule all the nations ("in verse five it is Christ who is intended," Dr. Milligan), but is confronted by a great red dragon having seven heads and ten horns and upon his heads seven diadems. He attracts intelligent beings to follow him, and proposes to destroy the child who will rule the earth if permitted to attain maturity. This attempt is like that of Herod who undertook to destroy the infant Christ. But the child is caught up to God and his throne, indicating his attainment of authority, while the

woman is given a refuge in the wilderness, *i.e.* the world, being divinely aided by means of two wings, symbolic of supernatural aid just as in verse 16 the Church is preserved in a supernatural way.

Christ himself sets the standard of life which redeemed men are called upon to adopt and which must prevail ultimately and universally. Resistance to this standard brings war into heaven but the great dragon is cast out, he and his angels, and their place is no longer found in heaven. As Dr. Milligan interprets:

"Over the higher life of the children of God, their life in the risen and glorified Redeemer, Satan has no power, but he still asserts his power over men of the world."

The great dragon is Satan operating through the world-power, for, as Dr. Seiss has said:

"Satan is a spirit and cannot operate in the affairs of our world except through the minds, passions and activities of men."

When he and his angels are cast down to earth the event is celebrated in heaven as a victory over evil which shall bless the earth. "Now is come the salvation and power and the Kingdom of our God and the authority of his Christ." Satan's power is limited. He cannot deceive Christian people and then accuse them before God, for they have overcome him through the blood of the Lamb and because of the word of their testimony. His limitation follows him and when he fails to destroy the Church by false doctrine or an inundation of heathen peoples (12:16) he undertakes new projects in his effort to reassert his authority. Discomfited, yet unsubdued, "he stood upon the sand of the sea" where John saw him in this attitude of defiance.

Not helpless and inactive does Satan stand in view of humanity. He finds new agencies to serve his purposes. Hence John saw "a beast coming up out of the sea," *i.e.* a world-power from the midst of the troubled nations, to which the dragon gave his power and throne and great authority.

This new agent behind which Satan conceals himself combines all the bestial forms depicted by Daniel, and he is even permitted to promote his own influence over man. The death stroke of one of his heads is healed and as a result "The whole earth wandered after the beast," a popular movement, leading to the worship of the beast and the dragon. It was given to the beast to make war with the saints and overcome them as a physical

fact and a temporary victory. He wins the worship of all men except the saints whose patience endures and whose faith prevails.

John saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake like a dragon. According to Dr. Milligan,

"The two horns represent the many perverters of the Christian faith, as the two witnesses represent all faithful witnesses for Christ."

This beast represents the anti-Christian wisdom which descendeth not from above, but is earthly, sensual, devilish. Outwardly he seeks to resemble the Christ, but his words and his purpose are those of the first beast whose authority he is permitted to exercise, and whom he compels men to worship. When he is said to make fire come down out of heaven we are not to understand this literally. He even makes an image of the first beast to speak as though his power were divine.

"This image is not a material image", says Bishop Andrews, "like that set up by Nebuchadnezzar, but a form of ecclesiastical polity or church organization. The life given to it makes it the counterfeit of the Church which is vitalized by the presence of the Holy Spirit."

He proposes also to mark his followers and to boycott and even kill all others in order to exterminate them. The symbolic number, 666, represents this world-power in which force and wisdom are combined.

"The number six (13:18) is typical of what is earthly as opposed to what is heavenly. As seven is the number of perfection and is therefore the symbol that pertains to God, so six is the type of what falls short of the heavenly ideal," (Dr. Milligan).

"The full embodiment of all evil in the world," says Dr. Seiss, "comes out in an infernal trinity, the mimicry of eternal realities." The vision of the woman and her three enemies, the dragon which represents Satan in relation to world political powers, the beast from the sea, *i.e.*, a world-power arising from troubled peoples, and the beast from the earth, or the false prophet with his false teaching, are used to show how the forces of evil are permitted to organize for aggressive action.

Satan can act within limits. He demands absolute obedience, but this he can secure only as he influences the choice and wins the concurrence of men. As society offers opportunity as well as individuals his representatives assert their leadership in industry, commerce and government. They undertake to discred-

it and overthrow the authority of Christ and his representatives.

As his purpose is revealed to us the nature of his Kingdom becomes manifest, whatever its form, and proves to be wholly incompatible with the Kingdom of God. As Samuel Macaulay Jackson asserts:

"Satan cannot become God, nor can the Anti-Christ attain the dignity of the Son-Messiah, nor the false prophet equal the Holy Spirit."

Satan having assumed different forms resembling Christ more and more closely, our Lord now manifests himself in a manner calculated to dispel delusion and doubt. John saw the Lamb standing on Mount Zion, the city of the living God, the heavenly Jerusalem (14:1 compare Heb. 12:22), and with him a hundred and forty-four thousand, having His name and the name of His Father written on their foreheads.

No one needs to be deluded by the world-power. Men can know Christ and His company. Angels sing and harpers strike their harps, but the Lamb begins no campaign of conquest and overthrow. An angel flies in mid-heaven "having eternal good tidings to proclaim unto them that dwell upon the earth," eternal, that is, designed for eternity, permanent in time and having effects that are eternal. He warns men to "fear God and give him glory; for the hour of his judgment is come." God speaks to men in anticipation of future events that men may intelligently consider them for their own well being.

A second angel offers another reason for obedience to God by announcing the fall of Babylon, the great, or as we would say, organized evil. Babylon (14:8) is representative of the world, as Jerusalem is of the Church of God. The people of God are warned to come out of the doomed city, and, as Dr. Seiss, momentarily forgetting his literalism, explains:

"Every place is Babylon to them that have her spirit and exhibit her iniquities."

A third angel proclaims the punishment of all who worship the beast. They "shall drink the wine of the wrath of God" here, and in the future shall suffer in presence of holy angels and the Lamb. On the other hand a voice from Heaven declares the happy lot of believers even though overtaken by death.

"Blessed are the dead who die in the Lord from henceforth, in whom Christ has first been made the life of the soul" as Dr. Van Oosterzee explains. "Their works do not

precede them to open heaven's portals but follow them, where hidden good treads forth a once to view." One like unto a son of man appears on a white cloud, his crown is the symbol of authority and his sickle of the harvest and the end thereof. Three angels come forth, two from the temple and one from the altar, but their mission is judgment when might have been ministries of mercy.

John saw another sign in heaven, great and marvelous, one that is designed to reveal the wrath of God. But before this sign is unfolded another and a very different vision is interjected. He beholds a sea of glass and the victorious servants of God in the acts of worship. The position of this vision suggests that the wrath of God springs from a heart of love; that wrath is the only possible attitude of love in presence of obstinate disobedience; and that the intensity of divine love is the only measure of divine wrath. Dr. Jewett thus interprets the meaning of the sea of glass:

"Character like a quiet sea; and God's holy love pervading it with mystic fire and heat. And such is the character I am fashioning now if I would have my place in the heavenly city and feel at home in its noble communion. And this is our gospel. The Lord of that city is a great friend of pilgrims who have not yet reached its gates, but who are journeying on the way. And he comes out from the central home of bliss to meet us and by all the wealth of his grace he prepares us for the glories of eternal fellowship."

Heaven is pictured as the home of all the righteous, and also as the enemy of all evil. The sea of glass mingled with fire, the servants of God who overcame the beast, having harps of God and singing the song of the leader of the Old Covenant, and the Leader of the New, and ascribing glory to God as King of the ages, before whom all nations shall come and worship—this on one hand and on the other, a vision of the temple opened in heaven and the coming forth of seven angels, agents of seven plagues. They are arrayed with precious stones and girt about their breasts with golden girdles, significant of excellence and authority. To them one of the living creatures gives seven bowls full of the wrath of God. Worship in the temple is arrested till the seven angels have fulfilled their mission.

The pouring out of the seven bowls of wrath upon the earth produces as many different effects. According to Godet

"The seal points out an event concealed as yet but foreseen by God. The trumpet points out an

event as forthcoming. The bowl points out an event in actual execution."

As the first four bowls are poured out nature disowns her accustomed benevolence and afflicts men in as many different ways. The throne of the beast is affected by the fifth bowl and the Kingdom of evil is darkened. Before it was attractive but now it is forbidding. A place for the great conflict between the world-power and the power of God is prepared by the pouring of the sixth bowl. Dr. Vaughn says at this point:

"The river Euphrates, the ancient barrier between Israel and the enemies of Israel, the typical barrier between the Church, which is the Israel of God and the enemies of the Church, is to be dried up to prepare the way of the Kings from the east,"

who are generally regarded as forces arrayed against God. Opportunity remains for men to repent, but we are told that they repented not. Instead, they gather together in the place called in Hebrew, Har-Mageddon, the word itself signifying no particular place. The spirits of demons incline the Kings of the world to assemble in opposition to God. In answer to the pouring of the seventh bowl a voice from the temple and the throne announces, It is done, not in the sense of already accomplished but as being in process and inescapable. "Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness of his wrath."

In Judges 5:19 we read of the Israelites gaining a signal victory over the Canaanite Kings, "by the waters of Megiddo." Apparently the battle of Har-Mageddon is a conflict between the people of God and their allied enemies over whom they win a victory no less decisive.

"That it will be a struggle involving bloodshed, and the other circumstances of human warfare appears to be entirely an assumption," says Dr. John Hall, "The conflict may be moral. The weapons of warfare may be spiritual. This view is more in harmony with the general character of the Revelation than that which would make one human battle with carnal weapons the symbolic representation of another human battle of the same kind."

And now John is shown the judgment of the great harlot (a corrupt Christianity), that sitteth on many waters, *i.e.*, peoples (showing the wide distribution of the faithless portion of the Church), to whom Kings gave themselves and by whom the inhabitants of the earth were led astray from the paths of religion.

John was carried away in the Spirit to see this harlot, a woman sitting on a scarlet colored beast full of blasphemy and representing not only heathen Rome but all powers of like nature. She sits upon the beast not exercising control, but receiving support and protection. She is described in terms that show her nature as earthly and her habit as unnatural. She is "drunken with the blood of the saints and with the blood of the martyrs of Jesus," their lives having been sacrificed in her interest.

As here explained the seven heads and ten horns of the beast are all Kings who represent the world-power and who "have one mind." The unity of world-powers is achieved as they oppose Christ and as they form a continuous agency among men. These Kings war against the Lamb who overcomes them, for he is King of Kings and Lord of Lords. The gentle Redeemer is the supreme Ruler among men, and while Kings hate the harlot as their overlord, they uncover their real allegiance by refusing to accept the divine authority of the Christ.

The fall of Babylon, the mystic city, is announced by an angel from heaven; it is then described to show its suddenness, its completeness, and the effects upon her devotees; and lastly it is symbolized by a strong angel casting a millstone into the sea. Perverted government and commercial systems are dissolved and God's people are called out of them, being enjoined to have no fellowship with the sins of the mystic city and no part in her plagues. The sentence has gone forth, "In the cup which she mingled mingle to her double," for in one hour is her judgment come. Her judgment is retributive, swift, relentless. Human power fails and earthly wealth loses its worth.

"Wherever the beast develops himself," says Dr. Vaughn, "there arises another Babylon; and of the ruin of that other Babylon the ruin of the first and second, *i.e.*, Rome, is an infallible and ever-growing proof."

The day of doom for the mystic Babylon is the day of rejoicing in heaven. "Rejoice over her, thou heaven, and ye saints and ye apostles and ye prophets; for God hath judged your judgment on her." Thus this long continued conflict reveals God as divinely just as well as divinely merciful; superior to all the forces of evil as these are manifested in history; supreme in intelligence and power, in patience and love.

Evolution: Its Effects Is Mr. Bryan an Idle Alarmist?

By W. M. McPheeters, D.D., Columbia, South Carolina.



S to the strategy of Mr. Bryan's attack upon Evolution, there may be room for two opinions; but as to its essential justice and its timeliness there is room for but one. Personally I shall be slow to question what I have called the strategy of his attack. Few of our public men have shown themselves Mr. Bryan's equals in the matter of effectively presenting their ideas to the popular mind. But what this brief paper is concerned to do is to adduce indisputable evidence to the fact that the doctrine of Evolution, against the teaching of which as science, Mr. Bryan has so courageously protested, is not only an unproven, but a blighting hypothesis.

It is from no lack of respect for the solid attainments of Mr. Henry Fairfield Osborn, nor is it in any spirit of discourtesy that I say that, while it may be intelligible, it is none the less amazing that he should permit himself to say, as he has, that "Evolution has long since passed out of the domain of speculation, of hypothesis, and even of theory. It is a law of living nature as firmly and incontrovertibly established as the law of gravitation in respect to the celestial spheres." Elaborately to refute such a statement would be too much like going seriously to work to disprove the statement that "the man in the moon" is of flesh and blood, and six feet three inches and a quarter high. It is enough to set over against it the following sober, and sobering statement of Professor Jacques Loeb, himself no anti-evolutionist.

"It is, however, remarkable that none of the Darwinian authors seemed to consider it necessary that the transformation of species *should be the object of direct observation. It is generally understood in the natural sciences either that direct observation should form the basis of our conclusions, or mathematical laws, which are derived from direct observations*". (The italics are mine.)

But my present concern is to adduce evidence of the pernicious effects that have followed the diffusion of the doctrine of Evolution. A couple of definitions from Baldwin's *Dictionary of Philosophy and Psychology* will

be found suggestive. "Naturalism (in theology)" is thus defined:

"The doctrine which *excludes the supernatural from the religious realm*, and refers the facts of religion either to the operation of natural agencies and laws, or to the divine conceived as identical with the natural order of the world.

The naturalistic tendency in religion has been greatly strengthened by the doctrine of evolution". (Italics are mine.)

And "Uniformitarianism" thus:

"The theory that the world as a whole, including the mental and moral, is (1) the outcome of a single system of forces, or (2) the realization of a single principle or law operative without breaks and without interference from without.

. . . *The term has come into wider use since the rise of the doctrine of evolution* on the one hand, and the philosophy of Hegel on the other. It is a point of view common to naturalism, idealism, and monism, but *opposed to occasionalism, supernaturalism, and dualism (in metaphysics)*". (Italics again mine.)

These definitions speak for themselves, especially in the light of the following definition of "Supernaturalism" from the same source.

(1) "The doctrine that the world, including man, is to be referred, in the last analysis to a being who in his nature and power transcends the world and cannot be identified with its forces.

(2) The doctrine that Christianity, and the miracles by which it is attested, are of supernatural origin, in the sense that they must be referred to God as their author and cannot be explained by means of natural agencies alone.

The drift of modern thought has been strongly in the direction of naturalism, not in the sense of denying the divine agency in the world, but rather in that of identifying that agency with the immanent processes of nature".

To identify "the divine agency" with "the immanent processes of nature", if not simply "clotted nonsense", means either Absolute Idealism, or Pantheism: and certainly in

volves logically the denial of Christianity. And yet, even in the face of testimony such as this, there are Christians who deprecate Mr. Bryan's attack upon the teaching of Evolution in our public schools: and there are those who would deprecate any agitation

looking to forbidding the teaching of this pernicious unproven hypothesis in our church schools. What such people need is to inform themselves as to the true nature of the doctrine of Evolution, and as to the actual effects wrought by the teaching of it.

The Adventure of Living

By Edwin Whittier Caswell, D.D., Middletown, Delaware



HE above is the title of a book just published, an autobiography, by John St. Loe Strachey. It is an exceedingly interesting volume of five hundred pages. In closing, the author speaks of the ocean of life over which he has made the adventure of a voyage. He commends his readers to a memorable dream set forth by Mr. Justice Stephen, an agnostic Jurist. The dream was published some fifty years ago and is considered by some a fine specimen of literature. After the style of Bunyan's *Allegory*, the judge says, "I was in the cabin of a ship, handsomely furnished and lighted. A number of people were expounding the objects of the voyage and the principles of navigation. They were contradicting each other eagerly, but each maintained that the success of a voyage depended absolutely upon the adoption of his own plan. The charts to which they appealed were in many places confused and contradictory. They said that they were proclaiming the best of news, but the substance of it was that when we reached port, most of us would be thrown into a dungeon and put to death by lingering torment. Some, indeed, would receive different treatment; but they could not say why, though all agreed in extolling the wisdom and mercy of the sovereign of the country. Saddened and confused I escaped to the deck, and found myself somehow enrolled in the crew. The prospect was unlike the accounts given in the cabin. There was no sun; we had but faint starlight and there were occasionally glimpses of land and of what might be lights on the shore. The crew held that the best thing to be done was to let the ship drive as she would, without trying to keep her on what was understood to be her course. It was understood that the ship was to be steered due north. The best and bravest and wisest of the crew would dare the most terrible dangers, even from

their comrades, to keep her on her course. I could not help feeling there was a port somewhere, though I doubted the wisdom of those who professed to know all about it.

I resolved to do my duty. At all events, ignorance, honestly admitted and courageously faced, and rough duty vigorously done, was far better than the sham knowledge and the bitter quarrels of the sickly cabin from which I had escaped."

The cabin passengers no doubt are made to represent the church of Christ, while the crew stands for the outside world. The writer takes his chances with unbelievers, but really admits that he finds nothing certain in either group. If this is the best education, culture, research and great intellectual power can do for a shipload of immortals making the voyage of life, the outlook certainly is very unsatisfactory.

Almighty God's ship Zion is equipped for safety and certainty of a successful voyage. The Church of Christ is not an experiment, not an uncertain adventure. The harbor of the undiscovered country is seen by the telescope of faith long before the landing. Our Pilot, the Christ Captain, has never sunk a ship or lost a passenger unless he plunged willingly into the sea of doubt and danger. With the Book of God for our chart and the Holy Spirit for the compass and magnetic needle, pointing to the Star of Bethlehem, nothing becomes problematic in the voyage of life everlasting. The ship's company, joyously voyaging over the main, is as safe and sure as the millions already landed, realizing that the Rock of Ages in the sea of glass is safe anchorage. More sure than were the Pilgrim Fathers of refuge in a Western Continent when they set sail, are the pilgrims of earth in the voyage from the shores of time, of the haven of eternity. The spirit of Christ in us testifies to the glory that will follow our landing. We have a seal or foretaste during our voyage of the life

immortal. Storms have their uses, for they bring the voice of Christ, saying, "It is I, be not afraid." All else may perish but our eternal destiny. *Forever* is written on our brows. Tomorrow we will be with the angelic company where all is reality, certainty and Godlikeness.

Our Father said "Let there be Life," and there was Life. Let there be a voyage to the Home harbor, and millions now are safely landed over on the golden shore. He Who creates and redeems, saves and keeps throughout all of the everlasting life. This mortal puts on immortality when death is swallowed up in victory.

"Safe home, safe home in port!
Rent cordage, shattered deck,
Torn sails, provisions short,
And only not a wreck;
But, oh, the joy upon the shore
To tell our voyage-perils o'er!"

The exile is at home;
O nights and days of tears,
O longings not to roam,
O sins and doubts, and fears,—
What matter now, when (so men say)
The King has wiped those tears away?

Oh, happy, happy bride!
Thy widowed hours are past,
The Bridegroom at thy side,
Thou all His own at last;
The sorrows of thy former cup
In full fruition swallowed up!"

The Pastoral Epistles

By William H. Bates, D.D., Greeley, Colorado

An Analysis and Introduction

I—The First Epistle to Timothy



IMOTHY was the son of a Greek father and a Jewess (Acts 16:1). The stricter Jewish opinion places the offspring of such a marriage on all but the lowest step in the scale, the children being known as *mamzerim*, or bastards. But this birth-stain was wiped away in his subsequent circumcision (Acts 16:3).

Paul, on his first missionary tour, between the years A. D. 45-50, came to the city of Lystra, in the province of Lycaonia, Asia Minor (Acts 14:6). The performing of a miracle almost wrought his deification (Acts 15:8, 11-13), as his preaching almost procured his death (Acts 14:19). As a residuum among the converts of that mission was the lad, or young man. Timothy.

On a second missionary tour, Paul comes to Lystra again, attaches Timothy to himself as a fellow helper (Acts 16:1-4) and the lives of the two become inseparable. They complete the itinerary of Asia Minor, pass over into Europe with Silas and Luke, and come first to Philippi (Acts 16:12). Arrest, imprisonment, persecutions, break up the mission and send them away, but Luke is left behind to care for the converts, as, farther on, Timothy is left behind at Thessalonica (Acts 17:10), and Silas at Berea, while Paul goes on to Athens where Silas and Timothy rejoice him (Acts 17:14; 1 Thess. 3:1, 2). He sends Timothy back to care for the Thessalonian church. Paul goes on to Corinth, where

he abides a year and a half (Acts 18:1-11) and Timothy, fulfilling his mission, reports to his superior there which gives occasion for writing the First Epistle to the Thessalonians.

Of a few succeeding years we have no record, and can infer nothing beyond his continuance of active service with the Apostle, until he next appears at Ephesus, A. D. 57, as a companion of Paul on a third missionary tour, whence he and Erastus were sent on as advance couriers (Acts 19:22; 1 Cor. 4:17; 16:10, 11), to prepare the European churches for Paul's coming.

After this tour Paul returns to Jerusalem and is arrested (Acts 21:15, 33), is imprisoned two years at Caesarea (Acts 24:27), and is transferred a prisoner to Rome (Acts 26:32; 28:16), where Timothy appears in connection with him; for during his two years' imprisonment there (Acts 28:30), the Epistles to the Philippians, Colossians, and to Philemon were written, in which Timothy is named (Phil. 1:1; 2:19; Col. 1:1; Philem 1).

Liberated, Paul and Timothy begin to revisit the churches planted on missionary tours. They come to Ephesus, where, after dealing with evils that had arisen, as Paul had prophesied they would arise (Acts 20:29, 30), Timothy is left in charge of this important church, while Paul continues his itinerary into Macedonia (1 Tim. 1:3).

Tradition has it that Timothy continued as pastor of the Ephesian church many years, and that while protesting against the frenzied license and indecencies of the great festival of the goddess Diana, an infuriated mob

rushed upon him and beat him to death; and the date of his martyrdom is said to have been January 24. If he lived long enough—he was yet young when he began there (1 Tim. 4:12)—he must have been the “Angel of the Church” to whom John wrote the Ephesian letter, Rev. 2:1-7.

The *First Epistle to Timothy* was written from some point in Macedonia, soon after Paul left Ephesus, probably about A. D. 65. Its object is to give him instruction and counsel in regard to his great work and his manner of life. Though a private letter, it is, owing to the circumstances under which it was written and the nature of its contents, of great importance to ministers and churches of all time

Analysis

I. *Salutation.* Chap. 1:1, 2.

Instructions

II. *Concerning Doctrine.* Chap. 1:3-20.

1. Let no false doctrine be taught. 1:3, 4.
2. The law and the purpose in giving it, 1:5-11.

3. Paul's grateful recognition of the entrusting of the gospel doctrine to him, 1:12-17.

4. This same trust committed to Timothy, 1:18-20.

III. *Concerning Public Worship.* Chap. 2.

1. Prayer for all men, 2:1.
2. Prayer for public officials, 2:2.
3. The ground and motive for such prayer, 2:3-7.

4. The method of offering such prayer, 2:8.

5. Duties of women in the Church, 2:9-15.

1. Modesty in demeanor and apparel, 2:9.

2. Their chief adornment, 2:10.

3. Docility, 2:11.

4. Submission, 2:11, 12, and the natural ground therefor, 2:13, 14

5. Woman's highest prerogative, 2:15.

IV. *Concerning Church Officers,* Chap. 3.

1. The qualifications of an *Epishopos*, i. e. an overseer, or bishop, or pastor, 3:1-7.

2. The qualification of deacons and deaconesses, 3:8-13.

3. The ground and reason for the foregoing—the character of the Church and its Head, 3:14-16.

V. *Concerning Church Administration,* Chaps. 4-6

1. Apostasy and apostates to be guarded against. 4:1-6.

2. Various directions as to the discharge

of official duties and to personal equipment therefor, 4:7-16

3. The proper method of admonition of various classes—elders and younger men, 5, 1, older and younger women, 5:2.

4. Treatment of widows, 5:4-16.

5. Duty of family maintenance, 5:8.

6. Support of the ministry, 5:17-18.

7. Safe-guarding the rights of elders, 5:19.

8. Discipline of offenders, 5:20.

9. Solemn adjuration to observe the foregoing directions, 5:21.

10. Carefulness in ordinations, 5:22.

11. Directions as to personal health, 5:22, 23.

12. Deeds of men, both bad and good, to be judged, 5:24, 25.

13. Proper relations of servants and masters, 6:1, 2.

14. Teachers of a contrary manner of life condemned, 6:3-5.

15. Advantages of piety and contentment, 6:6-8.

16. Perils of the greed of gain, 6:9, 10.

17. Timothy warned against secularism and to seek spiritual things only, in view of the Lord's coming, 6:11-16.

18. Duties of the rich, 6:17-19.

19. Final appeal to Timothy to keep the trust committed to him—the Gospel Doctrine, or the Deposit of the Catholic Faith, 6:20, 21.

20. Parting salutation, 6:21.

II—The Second Epistle to Timothy

It is evident that this Epistle was written while Paul was in prison at Rome with the end of his life apparently very near at hand. The data for determining his course, after writing the First Epistle while itinerating in Macedonia, are insufficient. Indeed the chronology of much of his life and career is quite uncertain. But it is to be presumed that he faithfully continued his Christian labors, and may be during this time he went to Crete (Titus 1:5), and also fulfilled his contemplated mission into Spain (Rom. 15:24, 28). The time between the two Epistles has been variously conjectured from a few months to two years; and the date of the Second is thought to have been A. D. 67. Arrest and imprisonment bring the Apostle's public labor to an end. In such close confinement that even Onesiphorus had difficulty in finding his whereabouts (2, 17), deserted by many (2, 10-16), and longing for the solace of Timothy's companionship, he

pours out his soul to him in this Epistle—the last of his writings. Let us hope that the last hours of the great Apostle were soothed by the presence of the young disciple whom he loved so much.

The outpouring of the Apostle's soul is so torrential, there is such an interweaving of exhortation, counsel, warning, direction, and affectionate entreaty as to make this Epistle less orderly, from an analytical point of view, than any other of his letters; but its contents may be indicated, in a general way, in the following

Analysis

I. *Introduction. Chap. 1:1-5.*

1. Salutation, 1:1, 2.

2. Thanksgiving, 1:3-5.

Chap. 1:6-18.

1. To stir up his ministerial gift, 1:6, 7.

2. To be bold to face suffering, 1:8-12.

(1) Because of the power and achievements of God's grace, 1:8-10.

(2) Because of Paul's own example, 1:11, 12.

3. To strenuously hold the deposit of truth, 1:13.

(1) Because of its entrustments by the Holy Spirit, 1:14.

(2) Undaunted by disloyalty, 1:15.

(3) Encouraged by loyalty, 1:16-18.

III. *Timothy Encouraged by the Soldier. Chap. 2.*

1. To possess and manifest the heroic spirit, 2:1-3.

(1) With a soldier's single-heartedness, 2:4.

(2) With an athlete's conformity to rules, 2:5.

(3) With a husbandman's patient diligence, 2:6, 7.

(4) Undaunted, because of a glorious resurrection, 2:8-10.

(5) Enduring, because of Christ's unchanging faithfulness, 2:11-13.

2. To equip himself for encounter with errorists, 2:14-18.

3. To be worthy to wear the Lord's insignia, 2:19-21.

4. To be personally pure and purely politic in dealing with foes, 2:22-26.

IV. *Timothy Warned by the Witness. Chap. 3.*

1. The great apostasy and its characteristics, 3:1-7.

2. Expose of the apostates, 3:8, 9.

3. Safeguards against apostasy, 3:10-17.

(1) A pure life, 3:10-13.

(2) Holding and being held by the whole inspired Word of God, 3:14-17.

V. *Timothy Charged by the Martyr. Chap. 4.*

1. A solemn adjuration, in view of the Lord's coming, to insistently fulfill his ministry notwithstanding the obstacles in the way, 4:1-5.

2. The adjuration emphasized by the reading of the Apostle's ministry and by his impending martyrdom, 4:6-8.

3. Timothy's presence pleaded for, 4:9, 11, 13, 21.

(1) Because of the absence of fellow workers, 4:10-12.

(2) Because of being forsaken by friends, 4:10-16.

(3) Because of harm by Alexander, 4:14, 15.

4. The charge confirmed by the Lord's present and final deliverances, 4:17, 18.

5. Salutations and benediction, 4:19-22.

III—The Epistle to Titus

Titus was of Greek parentage (Gal. 2:3) but of his birthplace not anything is known. He was converted under the ministration of St. Paul (Ti. 1:4), apparently when a mercenary, as was the case with Timothy. Converted, he seems to have early given himself up to Christian work, and he began, while yet young, to be employed by Paul on special missions.

Chronologically, the first mention of him is in Gal. 2:1, where he appears with Paul and Barnabas on their way to Jerusalem (Acts 15:2; Gal. 2:1), to settle the vexed question of circumcision of Gentile converts, the date of which council is generally assigned to A. D. 50. The next mention of him, chronologically, is in the Second Epistle to the Corinthians where he is named eight times (2, 13; 7, 6, 13, 14; 8, 6, 16, 23; 12:18). It seems that on these separate occasions he was sent to introduce submission and order into the turbulent and distracted Corinthian Church. The promptness, vigor, and success, with which he accomplished his mission bespeak his virility and levelheadedness. He was a stalwart.

As a companion Titus was most enjoyable. Nowhere in all of Paul's Epistles are there warmer expressions of exuberant thanksgiving and happiness than in regard to his personal meetings with Titus. The Apostle going from

Ephesus to Troas to preach Christ's gospel says "I had no rest in my spirit because I found not Titus my brother (2 Cor. 2:13). Going from thence "into Macedonia our flesh had no rest, but we were troubled on every side; without there were fightings, within were tears. Nevertheless, God that comforteth those that are cast down, comforted us by the coming of Titus" (2 Cor. 7:5, 6); "yea, and exceedingly the more joyed we for the joy of Titus" (2 Cor. 7:13). The young man's companionship seems to have had in it an invigoration to the Apostles' spirit like that of a fresh mountain breeze.

After this for some ten years we lose sight of him altogether, until the notices which Paul's Epistle to him supplies, when we find him in the island of Crete. Towards the close of the Apostle's life, and after his liberation from his first Roman imprisonment, as a part of the last work he did he goes to this island with Titus. Who founded the churches in Crete is not known. A not unnatural supposition is that they were instituted by persons who were converted at Pentecost. But by whomsoever founded, they were in an elementary and incomplete state, defective in government, irregular and erratic in life. Paul went away, apparently in haste, and unexpectedly; but he left Titus behind to continue, perfect, and superintend the unfinished works.

In 2 Tim. 4:10, we find Titus in Dalmatia, a region now included in the Austrian domain. Tradition connects his closing years with Crete, and he is said to have died there at an advanced age, the modern capital, Candia, claiming his burial place.

The Epistle to Titus was written by St. Paul, probably soon after his hasty departure from Crete, presumably from Nicopolis in Macedonia (Ti. 3:12). Its date was probably A. D. 66. The object of writing it was to help Titus and direct him in his difficult work among an unpromising people (Ti. 1:10-12). It is a treatise on church order and christian life, setting forth the qualifications and duties of church officers, and the duties of members of the church.

Analysis

- I. Salutation. Chap. 1:1-4.
- II. Character and Duties of Church Officers. Chap. 1:5-16.
 1. The church organization completed, and officers appointed, 1,5.

2. The equipment of church officers: they must be

1. Monogamists, 1,6.
2. Good paternal disciplinarians, 1,6.
3. Blameless and exemplary in life, 1,7.
4. Socially refined, 1,8.
5. Sound in the Word and expert in handling it, 1,9.
6. This equipment necessary because of the bad character of the Cretians, 1:10-16.

III. Duties of the different classes of church members in private life. Chap. 2.

1. Aged men, 2,2.
2. Aged women, 2, 3-5.
3. Young women, 2, 4, 5.
4. Young men (including Titus), 2:6-8.
5. Servants, 2, 9, 10.
6. Religious ground and enforcement of preceding duties, 2, 11-15.
 1. Grace bringing salvation, 2, 11.
 2. Grace teaching a holy life, 2, 12.
 3. Grace setting forth the Glorious Hope, 2, 13-15.

IV. Duties with respect to public life. Chap. 3, 1-11.

1. To officials, 3, 1.
2. To society, 3, 2.
3. Reasons therefor, 3, 3-8.
 1. Reason because of former manner of life, 3, 3.
 2. Because of Christ's love and work, 3, 4-8.
4. To unbelievers and unbelief, 3, 9, 11.

V. Personalia—Directions and greetings. Chap. 3, 12-15.

* * *

"The Old is Better"

By A. H. Cameron

What is the new theology?

Some substitute for Calvary,
Exalting sinful, guilty man,
Ignoring Heaven's peerless plan,
It cannot give my conscience peace,
Nor find my spirit sweet release.

What is the old theology?

'Tis—Jesus died instead of me.
Jehovah's law He magnified,
God's justice fully satisfied,
I died in Him, yet live again,
With Him forevermore to reign.

—S. S. Times.

THE SANCTUARY

The Holy Spirit—His Personality and Divinity (Deity)

By William H. Bates, D.D., Greeley, Colorado

"And Jesus, when he was baptized, went straightway up out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.

And, lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased."
—Matt. iii. 16, 17,

IT IS said that the ancient Christians used to refer to this passage by the expression, "Go to Jordan and thou shalt see the Trinity." At the inauguration of Christ's ministry the three persons of the Godhead were distinctly brought to view. We have the voice of the Father approving the Son, and the Spirit descending upon him.

In these days of startling slump of conspicuous once-professed Trinitarians into Unitarianism, or near Unitarianism, so that the all-important Holy Spirit is not only neglected but rejected, and the Church has come, and is more and more coming, to have churches without any Holy Spirit, it is high time that the presence and practice of the Third Person of the ever adorable Trinity be revived and stressfully pressed upon the attention of the Church and the world. The obsession of the so-called New Knowledge which knows so many things that are not so, mingling with and permeating religious working forces, makes imperative that this apostatic movement be exposed in the keen sunlight of publicity, resisted, halted, and if possible stopped.

The doctrine of the Trinity is suggested, if not more, early in the Old Testament. In Genesis 1:26, "God [*elohim*, plural] said, Let us make man", etc. But like other doctrines it is brought out more clearly in the New Testament. Though in the text it is not distinctly enounced, i. e. the three persons are not all expressly declared to be divine, yet the three persons which here appear are elsewhere declared to be divine, declared to be God; and as there can be but one God, it follows that these three divine personalities constitute the one God. With subsequent teachings in mind, now to be brought forth, we may indeed at Jordan see the Trinity.

In the plan of Redemption, next to the doctrine of the Atonement the doctrine of the Trinity occupies the most prominent place. The atonement is the ground of salvation, but it issues in salvation only as it is made effectual by the persons of the Trinity each working in his own assigned office. Take away the Trinity, the structure of Biblical theology falls prone in ruins: the redemption scheme is evicted: Christianity is deprived of its vitality and power.

There are few if any doctrines that have been so violently assailed and so stoutly opposed as this, for it has to do with the fundamental idea of God. If the God of Trinitarianism be the true God, then the God of Unitarianism and of every other form of religious belief, is not God. We fatally mistake, or else do they. None hold to the unity of God, as against polytheism, more strenuously than do Trinitarians. They declare most emphatically that "there is but one only, living, and true God." (Westminster Confession of Faith, Chap. II 1; Larger Catechism, Q. 8; Shorter Catechism, Q. 5.) Yet they hold that "there are three persons in the Godhead: the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory" (Shorter Catechism, Q. 6).

Says the *Christian Examiner*, a Unitarian Review, speaking of the doctrine of the Trinity. "Again and again its defenses have been battered down, and the doctrine itself logically demolished". A book presented me more than fifty years ago by its author, an eminent minister of the Christian (Campbellite) denomination, agonizes to maintain the following propositions: I. The doctrine of the Trinity contains its own refutation; II. The doctrine of the Trinity is not a "plainly stated" doc-

trine of Evolution, and as to the actual effects Trinity cannot be justly obtained from Scripture by collection; IV. The doctrine of the Trinity cannot be justly inferred from the Scriptures. The author says, "Find it where else you may, the Trinity is not in the Bible". He calls it a "God-dishonoring doctrine". He assured me in conversation that the pillars of Trinitarianism are fast crumbling; that the whole thing will soon come down; moreover, that the time is coming when the whole Christian world will be of his belief. A prodigious power of expectation he possessed, certainly. The latest statistics I have been able to get hold of are the Carroll figures for 1921, and I find that the increase in the Christian denomination (two bodies) is a little less than 24 thousand, while the increase of only the three bodies, Presbyterian, Methodist, and Baptist (using the 1920 statistics as the 1921 figures were not available) is over 639 thousand. The Unitarians do not report any increase. So then the increase of believers in no-Trinity (allowing that all in the Christian fold are of that misbelief, which is far, very far from the case) to Trinity believers in only three denominations is as one to 28. What of the other more than 60 Protestant denominations in America? It does not look as though the pillars of Trinitarianism are crumbling very fast!

Trinitarianism affirms the deity of the three persons of the Godhead. Every other form of theism denies the proper deity of the Son and the Holy Ghost. There is of course no question about the deity of the Father. The deity of Christ is not now the question, which all holders of the evolutionary philosophy—modernists, rationalists, liberals—so far as they are true to their philosophy which rejects the intervention of the supernatural, deny; although many of them by reading into their conclusion what their premises forbid, in utter violation of the inexorable laws of logic not to say stultification of theologies, volubly assert his deity. We are now to consider the question of the deity of the Holy Spirit, and since all we can know of the constitution of the being of God we must learn from the Bible, to that we will assiduously attend.

I. *The Holy Spirit is a Person*

This is a fact which many deny. They say that he—using, however, the pronoun "it" instead of "he"—that he is a mere attribute of Deity, a divine influence proceeding from God, corresponding to the influence which proceeds

from a human being. They say that the Spirit of God is the will or energy of the divine Being under certain forms of activity; hence for the word "Spirit" (or "Ghost" which is the translation of the same original term) they substitute the word "power". They deny to him all consciousness and personality, and make him simply an outgoing energy, a blind, unconscious, impersonal power. Let us substitute the word power in a few passages.

In Acts x. 38, it is said that "God anointed Jesus of Nazareth with the Holy Ghost and with power." If the Holy Ghost is the attribute of power, this passage means that "God anointed Jesus of Nazareth with the holy power and with power." Again, Romans xv. 13, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost"; i. e. to say, "that ye may abound in hope through the power of the holy power". Also verse 19, "Through mighty signs and wonders by the power of the Spirit of God"; i. e. "mighty signs and wonders by the power of the power of God". Paul says, I Cor ii.4 "My speech and my preaching was not with the enticing words of man's wisdom, but in demonstration of the Spirit and of power"; i. e. his discourse was "in demonstration of the power and of power". Who can believe that God in his Word utters such nonsense as such a substitution would make? No; the Holy Spirit is not an attribute, not an influence, not a power of another person, but is himself a person.

A very important question arises just here. In applying the word "person" to each of the three in the Trinity, do we use it in just the same sense as when applying it to men? No, evidently not. We apply the term "person" to a man as a separate being; but not so here. For instance, the pastor, the chorister, and the sexton of this church are three persons, and are three distinct, separate beings. The Father, the Son, and the Holy Ghost are three persons, but not three distinct, separate beings. They are one being, one, indivisible, identical substance. The Son is distinct from the Father as a personal agent in action, and the Father from the Son, and the Holy Spirit from both; but neither is separate from the other in the substratum of their existence. We speak of them as three persons in a particular sense, but not as three beings. With this fact in mind, the so-called logical demolishings of the Trinity amount to just nothing at all. Objectors say, the first person in the

Trinity, the Father, is God; the second person, the Son, is God; the third person, the Spirit, is God: there are three persons, each God, and therefore there are three Gods, which is impossible. And so the Trinity is logically demolished! The fallacy is just here: they use the word "person" in the sense of a separate being, while we do not so use it.

We are not to understand by the Trinity the one indivisible God acting as one person in three different capacities. Here was the error of Sabellius back in the third century, an ancestral source of Unitarianism. As an illustration, the chief magistrate of these United States is a president, a soldier, and a citizen: he acts in these three capacities, yet it is the one person that so acts. Sabellius held that God is a single person, and that the one person acts now in the capacity of Father, now in that of Son, now in that of Holy Ghost; and so he had a Trinity, but not the Trinity of the Bible. His was a Trinity of modes of divine operation, not a Trinity of persons. The Trinity is not a scheme devised to meet an emergency, but is an eternal fact. Such is the mode of the divine existence that in the divine nature there is ground for the eternal distinction of Father, Son, and Holy Ghost as persons.

We say, then, that the Holy Spirit is a *person*, distinct from the Father and the Son as an agent, though not separate in the substratum of his existence. He is a distinct person, not in the same and entire sense that you and your neighbor are distinct persons, i. e. separate beings, but a distinct person in that there are predicated of him such distinctions and such acts as are wont to mark persons.

Moreover, the *terms* in which he is spoken of in the Bible prove that he is a person.

Christ says, John xiv. 16. "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever. The "I" who prays is a person; the Father who gives or sends is also a person. How then can we regard the Comforter, the "He" who is sent, as a mere unconscious influence, an impersonal power, when the same personal pronoun is applied to the Spirit? By what rule of interpretation, by what example anywhere in human language, could we justify such a violent transition from the personal actors in the beginning of the sentence to an impersonal agent at its close, while yet the personal pronoun is applied as freely to

this agent, the Spirit, as to the Father and the Son? True, the original term for Spirit, *pneuma*, is neuter, but this was the term by which the human soul as an intelligence was distinguished from the body; and God is himself a *Pneuma*. And the same pronoun is applied alike to the Father, to the Son, and to the Holy Ghost. "The Comforter, which is the Holy Ghost, whom the Father will send in my name, *he* [not *it*, but *he*] shall teach you all things". "If I go not away, the Comforter will not come unto you; but if I depart I will send [not *it* but] *him* unto you; and when *he* [not *it*, but *he*] is come, *he* [not *it* but *he*] will reprove the world of sin". "Howbeit when *he*, the Spirit of truth, is come, *he* will guide you into all truth; for *he* shall not speak of *himself*, but whatsoever *he* shall hear, that shall *he* speak, and *he* will show you things to come. *He* shall glorify me; for *he* shall receive of mine and shall show it unto you" (John xvi). So far as the *use of language* can go, the personality of the Holy Spirit cannot be more plainly shown than in these passages.

Further the *acts* of a person are ascribed to him.

He is said (1) To create (Ps. 104:30). (2) To search (1 Cor. ii. 10, 11). (3) To strive (Gen. vi. 3). (4) To be sent forth (Gal. iv. 6); Jno. xv. 26). (5) To move (Gen. i. 2). (6) To know (1 Cor. ii. 10, 11). (7) To speak (Jno. xvi. 13; Acts x. 19; 1 Tim. iv. 1). (8) To guide (Jno. xvi. 13). (9) To lead (Rom. viii. 14). (10) To help (Rom. viii. 26). (11) To testify (Rom. viii. 16; Jno. xv. 26). (12) To reveal (Eph. iii. 5). (13) To prophecy (1 Tim. iv. 1). (14) To intercede (Rom. viii. 26). (15) To give gifts (1 Cor. xii. 4, 8-11). (16) To work miracles (Rom. xv. 19). (17) To sanctify (1 Cor. vi. 11; 2 Thess. ii. 13). (18) To quicken or give life (Jno. vi. 63; 1 Pet. iii. 18). (19) To send teachers to the church (Acts xiii. 2, 4; xx. 28). (20) To give knowledge to teachers (Luke ii. 26; John xiv. 26). (21) To speak by others (Mark xiii. 11; 2 Pet. i. 21). (22) To dwell in his people (Jno. xiv. 17; Rom. viii. 11). (23) To raise the dead (1 Pet. iii. 18). (24) To reprove or convince of sin (Jno. xvi. 7, 8). (25) To have the will and the feelings of a person (Rom. viii. 27). (26) To be pleased (Acts xv. 28). (27) To be grieved (Eph. iv. 30). (28) To be vexed (Isa. 63:10). (29) To be resisted (Acts vii. 51). (30) To

be quenched (I Thess. v. 19). (31) To be blasphemed (Matt. xii. 31).

I have here specified thirty-one different things ascribed to the Holy Spirit, to each of which are given one or more Scripture references. All of them, and most of them exclusively, pertain to a conscious, intelligent personality. The conclusion that the Holy Spirit is a person cannot be avoided.

II. *The Holy Spirit is Divine*

The man of great expectations to whom I have referred, also says that the Holy Spirit is divine; and here we see that different men can use the very same language and yet mean very different things. He also says that Christ is divine. But how divine? Divine as Arius in the fourth century maintained his divinity. According to Arius, the Godhead consists of one eternal person who, in the beginning, before all worlds, created in his own image a super-angelic being, the beginning of the creation of God, by whom also he made the worlds. He is less than God, the "only begotten" Son of God, the "first-born of every creature", the *Logos*, the Word. In this sense he is divine.

And here is where Unitarians differ among themselves. Some say that Christ is a mere man; others that he is more than a man, a divine being, but divine in the Arian sense. And when the man of expectations and those who believe with him, speak of the divinity of Christ they mean an Arian divinity. *We* mean by his divinity that he is God. And when we speak of the Holy Spirit we mean not, as he does, an influence or a power, but a person; and when we speak of his divinity, we mean that he is divine, not as an emanation from the divine being, the Father, but as himself, God.

1. *The Names ascribed to him prove him to be God*

In Acts iv. 24-26, it is written, "And when they heard that, they lifted up their voice with one accord, and said, Lord, thou art God which hast made heaven and earth, and the sea, and all that in them is, who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ". The author of this language of David, taken from

the second Psalm, is declared to be God. In Acts i. 16, reference is had to this same language, in these words: "Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of thy servant David spake before concerning Judas, which was guide to them that took Jesus". The author who was before called God, is here called the Holy Ghost, thus proving the Holy Spirit to be God.

And this is but one of several instances where a speaker is declared in one place to be God and elsewhere to be the Holy Ghost. Note only one more. In Acts v. 3 4, Peter says, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost; . . . thou has not lied unto men, but unto God". Here the Holy Ghost is called God in as direct terms as can be conceived.

2. *The Attributes ascribed to him prove him to be God*

He is *omnipresent*. Psalm 139:7-10, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me". Omnipresence is an attribute of God only. Here it is predicated of the Spirit, and therefore the Spirit is God.

He is *omniscient*. I Cor. ii. 10, 11, "The Spirit searcheth all things, yea, the deep things of God . . . even so the things of God knoweth no man, but the Spirit of God". And omniscience, which is an attribute of God only, is here predicated of the Spirit, thus proving his deity.

He is *eternal*. Heb ix.-4, "Christ, who through the Eternal Spirit, once offered himself to God". Eternity is an attribute of God only.

Moreover, the attributes of holiness, grace, truth, glory, goodness, and power, distinctive of God, are affirmed of him. His attributes undeniably prove him to be God.

3. *The Acts ascribed to him prove him to be God.*

Creation is the sole prerogative of Deity. The Spirit *creates*. Says Job, "The Spirit of God hath made me" (33:4), and again, "By his Spirit he garnished the heavens" (26:13).

It was the Spirit (Gen. i. 2), brooding over the void and formless earth, that brought the chaotic mass into order.

He works miracles, and it is only a divine power that can work a true miracle.

He inspires. "Holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i. 21)

He gives life. "It is the Spirit that quickeneth" (Jno. vi. 63). "Put to death in the flesh, but quickened by the Spirit" (1 Pet. iii. 18).

He sanctifies, dwelling in the children of God. "Sanctified by the Holy Ghost" (Rom. xv. 16).

We cannot bring ourselves to believe that the foregoing acts can be performed by any creature. They are in the power of Deity only. But the Holy Spirit performs them, therefore he must be God.

Thus the names, attributes, and acts of the Holy Spirit incontestably prove his deity.

4. The divinity of the Holy Spirit is further seen in his being united with the Father and the Son in the formula of Baptism (Matt. 28:19). Here each person is represented as being upon the same plane. Baptism is to be "in the name", not *names*, of the Father, Son, and Holy Ghost. The conjunction in one name of the Three affirms equality and oneness of substance. In baptism the oath of allegiance is taken to the Spirit as much as to the Son, and to both as much as to the Father.

In the Benediction the three persons of the Godhead are placed upon the same footing. If taken as a prayer, then prayer is addressed, by supreme warrant, to the Holy Spirit as God. If taken as an ascription of praise, then divine honor is paid to the Spirit equally with the Son and Father.

We know how jealous God is of his honor as God, and what fearful punishment he inflicted upon his chosen people under the Old Dispensation for their idolatry. If the Spirit be not God, if the Son be not God, then are we idolaters, then are we practicing spiritual treason. If they be not God, then what the Old Testament utterly condemns, the New Testament sanctions and enforces. What God labored to destroy, he now builds up. What he cursed with eternal curses, he now blesses. If the Holy Spirit be not God, then the Church of the living God is deceived; the Bible is exactly calculated to deceive men; and it is God's own fault that we are deceived, for the Bible is so written that no rational rules of interpretation can bring us

to any other conclusion than that the Holy Spirit is truly God. We have no means of being undeceived.

The objection urged against the deity of the Holy Spirit on the ground that it is unreasonable, is but another form of the objection to the Trinity that it is contrary to reason. Truth-haters fail to distinguish between what is contrary to reason and what is beyond reason. God's sovereignty and man's free agency, for instance, are declared to be contrary to reason, but we know they are not, for they are both true, and truth cannot be contrary to each other. But these two truths are beyond reason, for no man can understand how they consist together. So with the Trinity: it is not contrary to reason but beyond reason. We do not profess to be able to explain or even to comprehend how three persons consist together in one supreme being. We do not expect to fathom the unfathomable depths of the mysteries of the divine nature. As the first Article of Faith of this church of ours says: "We believe that there is one only living and true God infinite in every perfection, who subsists in a mysterious and incomprehensible manner in three persons—the Father, the Son, and the Holy Ghost". Incomprehensible. We simply state the facts as they are revealed in Scripture, and accept them because the Word of God declares them to be facts. The facts are the basis of our faith, not the philosophy or the harmony of them. We believe them to be harmonious, but wanting the power to discover their adjustment, we simply rest in the facts themselves.

Let it be repeated what has already been said: The Trinity is vital to the Christian system. Take it away, Christianity is bereft of its vitality and power; the Gospel is changed to another gospel; God is changed to another god.

Let me continue my quotation from the Unitarian Review, the *Christian Examiner*: "Again and again its [the Trinity's] defense have been battered down, and the doctrine itself logically demolished. Yet somehow it has survived all its destructions. It is one of the oldest doctrines of the church. Nine tenths of the strongest and best Christians that ever lived have believed it. It is connected with all the great revivals of religion; it is as prominent in all light of modern science, as it is held to-day by the whole Christian world Protestant as well as Roman Catholic, except

a mere handful of Liberals, as a most vital part of its religious faith". It says farther: "All past experience shows that to attack the Trinity (or what is now becoming the chief point in the doctrine—the deity of Christ) on its logical side, is utterly vain. It is clung to in the face of the clearest demonstration of its untruth. It somehow feeds the soul, gives it the fulness of the divine nature; and what avails it to prove by argument that food is dust and ashes, when millions are using it every day, and finding it gives them grandest health and strength?" A frank confession this, indeed. With such testimony, we certainly need not question or doubt.

My limits do not permit me to speak at length of the Office and Work of the Holy Spirit. Christ sums all up in a sentence: "He shall glorify me, for he shall take of mine, and shall show it unto you" (Jno. xvi. 14). In the matter of salvation the Father designs, the Son procures, the Holy Spirit applies. Upon the Spirit must we rely for the conversion of men; upon the Spirit must we rely for our own inward purifying and sanctification. "Know ye not that ye are God's temple and that the Spirit of God

dwells in you?" Oh! seek his abiding; cherish his presence, yield to his persuasions; follow his leadings; by him attain purity. Let no corrupt communication, let not corrupt thoughts, grieve the gracious Spirit by which you are sealed unto the day of redemption.

He is Comforter, Teacher, Guide. Open your hearts, ye sorrowful, to his holy consolations; he will cheer and bless you. Ye that need divine instruction, receive him and he will teach you. Ye that are ignorant of the way of duty or of life, submit yourselves to him, and he will guide you.

May he be with us, as God's children, a guide, a teacher, and a comforter; and may he be with us as a church.

"Holy Ghost, the Infinite!
Shine upon our nature's night
With Thy blessed inward light,
Comforter divine!

"Search for us the depths of God;
Bear us up the starry road,
To the light of Thine abode,
Comforter divine!

"Like the dew, Thy peace distil,
Guide, subdue our wayward will,
Things of Christ unfolding still,
Comforter divine!"

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Long Pine, Nebraska

November is the month of the backward look, from the viewpoint of gratitude. We are admonished by our President, through his proclamation and the Day of Thanksgiving to count up our blessings, and attribute them to God.

"For Such a Time as This"

Esther 4:13-5:4

This is a time of anxious thought and sad forebodings on the part of many Christians, as has been the case in every century of the Christian era. The earth is full of violence and vice. The nations are still sharpening their swords. Many in the Christian pulpits of our lands are leaving the old "landmarks" and are forsaking the fundamental doctrines of nineteen hundred years. To the faithful ones comes the challenge of Mordecai, the challenge of Jesus, "Who knoweth whether thou art not come to the kingdom for such a time as this?"

Esther, noble queen, is a favorite heroine. The whole book is romantic and beautiful. The times were fraught with terror and death for the Jews. Old Mordecai was in command, though the king was Ahasuerus, the Xerxes of Greek history with his army of two millions. Mordecai saw that Esther, his cousin, was in a position to avert the wholesale calamity. Picture the scene. What a drama!

Uncle Sam was evidently raised up for such a time as this. The whole history of the U. S. A. is radiant with this oft-forgotten truth. Our nation was born in a new country, where democracy had every opportunity to assert its power and its mission to the nations of earth. Once we were but a boy and our tutors taught us to keep free from entangling alliances, until we became strong enough to help others, and fight the battles of the good against the bad. We had become strong enough in 1898 to play "the big brother" to

the Cubans. This led up to 1917, when we asserted our power and our determination to champion the Cause of Humanity in all the earth; and Democracy was justified in its claim. Because we adopted the policy of proud isolation and gave ourselves up to gold-seeking and security, the nations are still unsettled; and the one cry that has for years come to us, the cry of Mordecai, the cry of the Christ, "Who knoweth whether thou art not come to the kingdom for such a time as this?"

Abraham Lincoln was an unlikely small boy; but he came to the kingdom for such a time as that which bred the Civil War.

When the fundamentals of the Christian Faith are being assailed, this is just the time for those that hold to the faith to assert their power, the power of truth, the power of Christ by His Spirit. THE BIBLE CHAMPION is holding a strategic position at a critical time. This is our Thermopylae.

* *

Keeping Tryst with Christ

Mark 16:1-8

A gentleman keeps his appointments. Men of honor keep a tryst with anyone, especially with their friends. Jesus always kept His tryst; and He expected His disciples to keep their tryst with Him. They met in Galilee.

Mark wrote for Peter, and he omitted the interview, in which Jesus asked Peter, "Lovest thou me?" Much more is omitted, and among other things this appointment which Jesus made with His disciples before His death. And Jesus makes a specific appointment with each one of us. Let us not omit it in life.

When we "join the Church", or "are confirmed" we accept the tryst with Jesus Christ. Yet many after plighting their troth to Him neglect the Church ordinances!

The "Holy Communion" is the heart of the Church, and it is dear to the heart of Christ. It has always proved the test of loyalty and of appreciation. What hallowed memories cluster around this rendezvous! At this Table people of every nation and of every race gather as brothers and sisters, alike devoted to Christ. This is the one sacrament of fellowship. All of God's care and help and communion center at this trysting place. All phases of our higher feelings center here. Duty, honor, gratitude, love, all bring us to the side of Christ.

It is no marvel that so many are disappointed in their religion. The ordinances become mere forms of a ritual, dead as a branch severed.

Keeping our tryst fosters our own honor, our respect for ourselves and our word. Keeping tryst with Christ gives us fellowship with Him, which makes us like Him. The dormant possibilities of our soul are awakened. We try to live more worthily of our great Divine Companion. It gives God an opportunity to flood our heart, now wide open to His love. Keeping tryst with Christ in everything, as well as in our Church service, bears witness to Him. He will not fail us. "There ye shall see Him".

* *

Nicodemus, at His Crossroads

John 7:31-52

Nicodemus was ready for the crisis of his life. The other Pharisees were judging Jesus against evidence in His behalf. "The officer said, Never man so spake". The Pharisees thought they were unanimous, "Hath any of the rulers believed on Him, or of the Pharisees?" Nicodemus took his life in his hands and took the way of honor and devotion to Jesus, "Doth our law judge a man except he first hear from himself, and know what he doeth?"

America was at the Cross roads in 1917, and we took the way of honor, in defence of Democracy and Humanity. Have we turned back from that way? The World Court is certainly in that way. The League of Nations has been tested for years, without success; and the verdict of the world is that it is the only rational way of Democracy and Humanity. The goodwill of all nations is the goal, which means the brotherhood of mankind.

The Church of Christ is at the Crossroads. Philosophers and new thought men may sneer at the fundamentals of our faith; but we have many a Nicodemus to point to the facts of the past history of Christianity, which has been loyal to Christ. We must be loyal to Christ.

Mary C. Johnson, missionary to Persia, on vacation at Tabriz, was accosted by the gardener, "Read me something from the New Testament." He came first "by night"; but soon came openly, and became a Christian. Jesus came to His crossroads in the wilderness; and He took the straight and narrow way, of truth and spirituality. Continually

are brought to the crossroads of right and wrong, of the world and of Christ. We will decide aright, if we are prepared, as was Nicodemus, as was Jesus of Nazareth.

* *

Thanks for Democracy

Romans 13:1-7

When our late President Harding, fell at the post of his arduous duties, we were led to do some strong thinking. For what did we stand? He was a personal friend to many, relative to some few; but he was lamented and honored by the millions of America. The reason for this is hidden in the fundamental truth, "The powers that be are ordained of God".

When the franchise chooses another president, or when the hand of a mysterious providence takes away the president, and thus installs another in his stead, by virtue of his office, the vice-presidency, democracy is not vitally affected. The president while living belongs to a party; but when dead, he belongs to the ages, has become a part of Democracy.

This thanksgiving month should bring to our minds and hearts some strong reasons for thanksgiving for Democracy as we have it, and for Democracy as it will be, by the grace of God. This is our pride, and our glory. For one hundred and forty-seven years U. S. A. has stood before the world as the greatest and best demonstration of Democracy, with government "of the people, by the people and for the people". Such a government can endure and can bless the world if it has the proper elements of success. For these elements our late President and our new President, ever stand.

Our President stands for *Unity*, "e pluribus unum". This does not mean a dead uniformity, but a living majority, and a working majority for the great Christian essentials. Since 1865 every state has been loyal to the federal government, with some odious exceptions. The spirit of a unity of purpose, backed up by a fair amount of true knowledge, is the support of a stable government, without which there can be no national life.

Our President stands for *Order*. Confusion and chaos work ruin. Order is the only condition for nationality; and for the order of our land we give thanks to Almighty God. Our President stands for *Law and Law-*

enforcement. The breaking of law makes one a criminal, no matter what the law may be. We have good laws, not "blue laws", but white and red. All true Americans obey the laws; and our country is a place fit for habitation, because of our laws and their sway.

As God brought order and beauty and utility out of the chaos and darkness of the universe; so is He to-day through Democracy, as embodied in our Chief Executive, bringing order and beauty and utility out of the chaos and darkness of human society. Our appreciation of our nation is best voiced by our determination to make Democracy ideal, not only safe for the world, but the world's salvation. The "powers that be are ordained of God", that humanity in its groupings may be led to that "far-off divine event, to which the whole creation moves."

Hopeless and Hopeful Doubts

I sat one morning in the porch of a Virginia home looking down on the Shenandoah Valley, where the early sun was battling with a dense fog. Toward the West the mists were growing deeper with a sure prophecy of storm; but in the East the light was conquering the darkness and bringing on a splendid day. There is a hopeless sort of doubt that closes every avenue to truth and ends in total unbelief; but there is another kind of doubt that keeps an open mind and welcomes every item of evidence that helps to a solution of the problems of the spiritual life. Blessed is the doubter whose eyes are turned thus toward the rising of the sun. Of him it is written: "The path of the just (*Tsaddig*: the open-minded, unprejudiced) is as the shining light, which shineth more and more unto the perfect day."

—David James Burrell, D. D., LL. D.

How delightful the Bible looks to me when I see the blood of Christ sprinkled upon it! Every leaf would have flashed with Sinai's lightnings, and every verse would have rolled with the thunders of Horeb if it had not been for Calvary's Cross. Now as you look you see on every page your Saviour's name. He loved you and gave Himself for you, and now you who are sprinkled with that blood, and have by faith rested in Him, can take that precious book and find it to be green pastures and still waters to your souls.—*Spurgeon*.

LIBRARY TABLE

Reviews of Recent Books

By Professor Leander S. Keyser, D.D., Springfield, Ohio

The Effective Evangelist. By Rev. Lionel B. Fletche. George H. Doran Company, New York. \$1.50 net.

Sane evangelism by a sane evangelist—that is the most marked characteristic of this valuable contribution to the growing list of books on winning souls to Christ. Mr. Fletcher has himself been a most effective soul-winner, having had severe and disciplinary training in Australia among all classes of people, the cultured and the uncouth. He does not believe in sensational methods, and yet he knows that no one can win souls without deep earnestness and spiritual fervor. He possesses both. The book is not a volume of sermons, but a collection of essays on the important work of gathering the unsaved into the fold of Christ. "The Need of Evangelism," "The Need of Effective Evangelists," "The Evangelistic Gift," "The Personal Preparation of the Evangelists," "The Minister His Own Evangelist," "Personal Evangelism," "Evangelistic Work Among the Young," "Evangelism for the Outsider," "The Message of the Evangelist," and "Work in the Inquiry Room" are some of the suggestive chapter headings.

Recent Psychology and the Christian Religion: Some Points of Contact and Divergence. By Cyril E. Hudson, M. R. George H. Doran Company, New York. \$1.35 net.

Whether one can agree with all his positions or not, the author has produced an instructive book. It contains an elaborate discussion of the problem of the sub-conscious, or, as the author prefers to call it, the unconscious, especially as it has been interpreted by the Freudian school. Perhaps he gives too much credit to the resources and powers of the unconscious; at all events, it seems to be treated in some ways as if it were very conscious and very live. For instance, if something has been put down into the unconscious realm by means of repression, why should it always want to force its way up into the conscious realm again. The doctrine does not seem to explain anything ultimately, but simply pushes the enigma of epistemology further back. Mr. Hudson does not hold strictly to the Freudian psychology, but criticises it freely. The crass doctrine of *libido* he rejects, and uses the word in a good sense,

that of lawful desire. He gives the psychological analysis of sin. In the spiritual life the inherent energy is "reinforced by the grace of God." While "herd instinct" has its place in religion, it cannot of itself account for Christian experience. Suggestion and auto-suggestion are useful, but back of them must be the Holy Spirit to produce a true spiritual life. On the doctrine of free will the author seems to be sound, but might correlate divine grace more thoroughly with it. He gives more credit to auricular confession than some others would consent to. He hardly does justice to sudden or revolutionary conversion. He is altogether right in saying that "the Christian life does not arise spontaneously *ex vacuo*," but must have Christ for its source.

The Essentials of Religion. By J. Wilson Harper, D.D. George H. Doran Company, New York. \$1.50 net.

Just what are "the essentials of religion" man can say, because it is too complex a question and involves too many considerations for definitions. Therefore a better title for the book perhaps would be, "Some of the Essentials of Religion." In dealing with vital matters Dr. Harper proves himself a master. He plows deeply into the soil of religious truth. For the most part, he is conservative, although in several cases one would be compelled to differ; and one cannot help wishing that there were real definite and outspoken expressions of opposition to the dismembering school of religion and Biblical criticism. His siding with Professor Robertson Smith in the preface is a note, even though he does so only in a quasi way, does not put a good taste into the full-toned believer's mouth to begin with. Yet, all told, it is a sturdy book. The appeal is constantly made to the Holy Scriptures as the norm of authority. The teaching of Christ is the final court of appeal, and there is evidence that the author regards the four gospels in full as valid and authentic. Christ's divine-human nature, His atonement as an expiatory sacrifice, the supernatural element in the Bible, the necessity of the new birth—these come in for positive statement and more than a less definite defense. That man is universal religious is a note clearly struck, as is also the doctrine of the divine existence. The author

stoutly maintains that natural theism is not enough to satisfy the soul; Christian theism is the only hope of the world. The author insists on "the uniqueness and finality of Christianity." In brief, the book is good, informing and profound, albeit you must read it with some degree of discrimination.

The Persistent Problems of Philosophy. By Mary Whiton Calkins, Professor of Philosophy and Psychology in Wellesley College. Fourth Revised Edition. The Macmillan Company, New York. \$2.50.

Although this is not a newly issued volume (fourth edition, 1921), it is a worth-while book. The sub-title calls it "an introduction to metaphysics through the study of modern systems." A decided merit of this book is the clear, terse style. While of course philosophy cannot be dealt with without the use of a certain number of philosophical terms, yet Miss Calkins' purpose is not to mystify and astonish with mere erudition, but to clarify. For all parties concerned, it is a good thing that she had the student rather than the learned professor in mind; for the latter can also understand truths that are put in a clear and simple way. The author's analyses of the various systems of philosophy are acute, subtle and fair. She aims to report their views fully and frankly, and often gives them a chance to speak for themselves. We do not think we have ever read a better exposition of Descartes' philosophy than is found in this work. Her statement of this philosopher's arguments for the divine existence is clear and convincing, and ought to satisfy the unbiassed mind. We do not think Miss Calkins quite so sagacious, however, when she undertakes to criticise the Cartesian arguments.

Besides the system of Descartes, the philosophies here analyzed are those of Hobbes, Leibnitz, Berkeley, Hume, Kant, Spinoza, Fichte, Schelling, Schopenhauer and Hegel. The most interesting chapter of the book is the last, which deals with "contemporary philosophical systems." Here we get into the modern world, and find names and terms which are seen in recent books and periodicals. The author has views of her own. We are not quite sure that she takes a safe position, for we have some fear of the term she applies to herself, that of a "monistic personalist" (p. 456), because it seems to us to veer dangerously toward pantheism. Yet as she explains her position, it seems to be the right one, namely, that there is an Absolute One—a personal God—who includes without annihilating the many finite and particular selves,

but guarantees their individual, self-conscious immortality—"an immortality required by the deathless ideals of every moral self." By profound research and learned and labored discursive processes this philosophical thinker reaches the very truths that were divinely revealed centuries ago in the Bible.

The Lie of the Age. By William Schoeler. Lutheran Book concern, Columbus, Ohio. 75c.

This is truly a good story. It is written with a serious purpose, and is well written too, because the author has cultivated the literary art. The person who is interested in the questions discussed will follow the story with thrilled interest. There is no intricate plot, but the plan and idea are unique, and there is enough mystery to keep alive the reader's curiosity, and enough real trouble to excite a good deal of emotion and sympathy. The subject of evolution is debated pro and con at some length, but is never made wearisome. Its baleful influence is clearly and forcefully depicted, while the sad results of educating young people at state and other colleges where evolution is taught and the Bible is discounted are set forth in a most impressive way. Perhaps the title of the story will repel some people who think evolution has been absolutely proved, but we hope they will be unbiassed enough to read it and weigh its arguments. It will be worth while.

The Miracle Man and the Wonder Book. By Fred J. Meldau. The Bible Institute Colportage Association, 826 North La Salle Street, Chicago.

The author informs us in the preface that his early faith was greatly disturbed while he was in college, and his doubts caused him much distress. More diligent search for truth dispelled his perplexities, and "conviction has taken the place of uncertainty; the peace and joy of believing now replace the anguish and indescribable suffering of doubt and struggle." The book itself, while not great or profound, gives proof on every page of the joy and confidence begotten by a clear Christian experience. A fine feature of the book is that Christ and the Bible are treated together, and the one is not robbed to pay the other. If Christ is the infallible Teacher and Saviour, the Bible must not be mistaken about setting Him forth. The deity of Christ is presented with much force and clearness. No cardinal doctrine of the Christian system of truth is blurred or diminished, but all are accepted heartily, and strong reasons are given for accepting them. The book is adapted to do much good.

The Resurrection of Jesus an Historical Fact.

By Rev. Z. J. Ordal, A.B. C. T. Augsburg Publishing House, Minneapolis, Minn. \$1.25.

The author of this book has proved his competency to adduce invincible arguments. He treats the resurrection of Christ as one of the foundation doctrines of the Christian religion. If it is not a fact, then is all our preaching vain; we have no knowledge of the way of salvation, and are left only to human guesses. On the other hand, if the resurrection of Christ is a historical fact our holy religion is also a fact; for the resurrection proves that Christ was the Messiah of God, the Redeemer of the world. All the other supernatural events recorded in the Bible can be readily accepted if the supreme miracle of Christ's resurrection is established. The burden of proof lies with the infidel who denies this doctrine, for how will he account for the establishment of the Christian faith on the basis of the resurrection if it is not true? The author marshals his proofs in a most effective way. There seem to be no joints in his armor. They ought to carry conviction to every open-minded reader.

Christ Pre-eminent: Studies in the Epistle to the Colossians.

By W. H. Griffith Thomas, D.D. The Bible Institute Colportage Association, 826 North La Salle Street, Chicago, Ill. \$1.00; postage 6 cents.

As a Biblical interpreter, Dr. Thomas has few equals. His combination of exegesis, doctrinal statement, evangelical defense and practical application is more than admirable; it is wonderful. His plan is to give the true meaning of the sacred text, and then apply it to the devotional and practical life. He always arranges his material in a clear and arresting way. We cannot do better than to give a sample of the good things in this commentary (Introduction, p. 7): "Ephesians and Colossians represent the highest, fullest, richest presentation of Christianity. Just as Romans tells us how to enter into fellowship with Christ through the gospel, so Ephesians and Colossians tell us how to abide therein. First we come out of bondage, and then we are brought into the banqueting-house." So it always is: the evangelical believer who has had a true religious experience can be trusted to get the order of salvation correctly. There is no vagueness in Dr. Thomas's interpretations. Accepting heartily the Pauline epistles as part of the divinely inspired Word, he penetrates to the heart of the apostle's writings, and brings forth their true, uplifting, spiritual sense.

Footprints of Sorrow. By Rev. John Reid. Frank J. Boyer, Publisher, Reading, Pa. A \$1.50 book for 65c, prepaid.

Just as Dr. Reid proved himself a master in stating, explicating and defending doctrine in the preceding volume, so here he proves himself a master in the fine art of Christian consolation. There is indeed a balm in Gilead and physician there. While this is an old book (second edition 1869), it is very modern in its relevancy to the needs of the sorrowing soul at all times. Here are luminous chapters on the characteristics, causes, circumstances, uses and ministry of sorrow. There is scarcely a phase of human affliction that is not dealt with in a most sympathetic and tender way, while always the shining path of comfort is pointed out. One of the best chapters is the one which tells how sorrow may be alleviated and at length destroyed. This is a book for troubled people, and for those who are called upon to minister comfort. That means practically everybody. One realizes from this book that our Lord is indeed *Christus Consolator*.

Christ and His Religion.

By Rev. John Reid. Frank J. Boyer, Publisher, Reading, Pa. A \$1.50 book for 65c, prepaid.

What a lucid writer and true thinker Mr. Reid was! While he sounds the depths of our holy religion, he always rings true and clear. There is not a murky sentence in the book, for Dr. Reid was incapable of murky thinking. He never put his pen to paper until he had thought his way through the proposition he intended to present. Without being controversial, he always upholds the full-toned evangelical faith, nothing wavering, nothing diminishing. With him "Christ is Christianity." Here is indeed a Christocentric religion. His chapter on "Christ's Divinity" is one of the most convincing and inspiring presentations we have ever read. Note this quotation, and see if you can think of anything better (p. 45): "To be scanning the human nature of Christ, enlarging it as much as we can, refining it as much as we can, is to work at the wrong end. We are not to begin with Christ as man, and then go up to God; but we are to begin with Christ as God, and then come down to man. The divine is the first and the chief. It was the eternal Logos that became flesh and dwelt among us. The personality is divine, not human. Looking at Christ in this way, all is clear. He is seen as He is." It is refreshing to read after a writer who fills his book from beginning to end with striking and vital statements like these.

The Home and Family. By S. S. Lappin and Mrs. W. D. Van Voorhis. Edited by E. W. Thornton. The Standard Publishing Company, Eighth, Ninth and Cutter Streets, Cincinnati, Ohio. 25 cents.

The Christian home is the true social unit, the only safe foundation for human society. In this paper-bound book the institution of the family, according to the teaching of the Holy Scriptures, is stoutly upheld and its proper functions graphically set forth. There are thirteen suggestive chapters, each based on well selected passages from the Bible. Here are advanced the true conceptions of home, parenthood, marriage, courtship, love and friendship; also the right relations of parents and children, husband and wife, woman and the home, man and the home, home and education, home and public morals, home and citizenship, religion and the home. Mr. Lappin analyzes, develops and applies the texts of Scripture, while Mrs. Van Voorhis most effectively depicts the various features of the home from "a woman's point of view." If this book were studied by the people of our land and its teachings were carried out, we would hear no more of "the eternal triangle" and its deadly work.

A Quest for Souls. By George W. Truett, D.D. George H. Doran Company, New York. \$1.50 net.

This book contains a number of soul-stirring sermons by one of the most devoted, eloquent and spiritually minded pastors in this country. He is not what you would call a professional evangelist, but is the pastor of the First Baptist Church of Dallas, Texas. As he finds time and opportunity, he goes to other churches to help their pastors in the ingathering of souls. So far as we are able to judge, Dr. Tuett always strikes true to the full gospel notes. His constant quotations from the Bible, as if it were the ultimate seat of authority in religion, prove that his stand is a solid one. Indeed, we do not believe he could be so effective a preacher and soul-winner if he did not ring true to the plenary faith without doubt or halting. He goes right to the heart of our holy religion, and applies it right to heart. The sermons are most searching both for the converted and the unconverted, but the tone is always kindly and affectionate. Dr. Truett finds no pleasure in scoring people; he uses the rod, as he should, but he always salves it with the oil of kindness. His illustrations are apt and touching and seldom shopworn. He preaches the old-time gospel of power unto salvation,

and believes that there is no case too hard for God. We are warranted in saying that this volume of sermons shows both how to preach and how not to preach evangelistic sermons.

Problems that Perplex. By Rev. J. W. G. Ward. George H. Doran Company, New York. \$1.50 net.

Who has not been distressed by problems that perplex? The question, "Why?" is always with us. The author is the successor of Dr. G. Campbell Morgan at New Court Church, Tollington Park, London, and his ministry has been signally marked by success. In this volume he deals with a number of the outstanding problems, and throws not a little light on them. He is especially effective in treating of the problems of pain, prayer, providence, seeming divine indifference, the prosperity of the wicked, miracles, personality and immortality. On the problem of the Bible he seems to shuttle back and forth between the liberalistic and orthodox positions, so that neither side will feel satisfied with his treatment. He takes no firm stand against the dissecting and diluting Biblical criticism. On the doctrine of the atonement he is too vague. He emphasizes love as he should, but fails to stress and uphold the divine justice as much as is necessary to set forth adequately the Biblical doctrine of expiation. It is much clearer to say right out frankly that Christ suffered the penal consequences of man's sin in man's stead, and thus saved man from such suffering, then say that it was love that moved the triune God to make this gracious sacrifice. God alone could do this, because He is the source and foundation of the eternal law of justice. It is to be regretted that the author believes in the animal ancestry of man (pp. 19, 99).

A Faithful Guide to Peace with God: Excerpts from the writings of Rev. C. O. Rosenius, Translated from the Swedish by Rev. George T. Rygh, D.D. Augsburg Publishing House, Minneapolis, Minn. \$1.50.

An interesting biographical sketch of Rosenius is given by the translator in the introduction to this book. From this we learn that he was a powerful preacher of the gospel, a most deeply spiritual man, and an evangelical reformer in his native country, Sweden, in a time when rationalism largely prevailed in the state church. He suffered much insult and persecution at the hands of the formalists and rationalists on account of his insistence on true evangelical piety, proving that people who are liberalistic in their religion will resort to persecution when they

have an opportunity. But Rosenius was loyal to the Word of God, and was not to be daunted by trial. He exercised a marvellous influence for the cause of true, Biblical religion in his own country, and in this country as well among the Scandinavian Lutherans. The type of principle and piety of his kind prevails for the most part in the Norwegian and Swedish Lutheran churches of America. The contents of the book are arranged in convenient chapters, one for a day. It is easy to see that such spiritual interpretations of the Word would be offensive to the rationalistic spirit; on the other hand, they are most refreshing to those who have had a real experience of saving truth and grace and to those who desire such experience. Here is no blurring of the offices of the law and the gospel. The motto of the book might be summed up in the words, "salvation by grace alone, leading to a righteous life and devoted service to God and man." The translator has done his work well, giving us a most readable version of writings that have good literary form in the original. We hope the book will be largely circulated and carefully read and pondered.

Additional Book Notes

Some time ago Professor Raymond S. Osburn, of the Ohio State University, Columbus, Ohio, issued a pamphlet entitled "Some Misconceptions About Evolution." It was a strenuous attack on the anti-evolutionists. The author also tried to set forth some arguments in defense of evolution. The conductor of the review department of this journal, Dr. L. S. Keyser, has issued a brochure in reply to Dr. Osburn's paper, and has pointed out the faults in the professor's manner and the weakness in his argument. Dr. Keyser would be glad to send his brochure free to everybody who desires it, if he could afford it. However, it will be furnished all who apply at 8c a copy. Address the author at 1126 N. Fountain Ave., Springfield, Ohio.—F.J.B.

"Radicalism Unmasked" is the title of a strong booklet by Dr. G. W. McPherson, who is known by our readers as a staunch defender of the faith. He keenly exposes the weaknesses of Drs. H. E. Fosdick and Dr. H. C. Robins in some of their recent heretical utterances. Yonkers Book Company, 34 St. Andrews St., Yonkers, N. Y. Price 25 cents.

A trenchant booklet is "What Shall it Profit?" by Rev. David F. Nygren, A.B.,

Evangelist, who emphasises the great essentials in religion, the saving of the soul, even though all else must be surrendered. The vital matter is not to run after wealth or pleasure or fame, but to choose the way of life. Address the Author, 155 N. Clark St., Chicago, Ill. Price 15 cents.

The evangelical church has reason to be thankful to God for heroic and outspoken men like Rev. C. E. Macartney, D.D., who has just issued a brochure entitled "The Great Revolt Against Rationalism in the Protestant Church." Dr. Macartney is a scholar and a theologian, and he here exposes, on the ground of reason, scholarship and the Bible, the vulnerable joints in the armor of rationalism. He does it to a finish. Get the booklet. Address Wilber Hanf, Pub., 1724 Arch St. Philadelphia, Pa. Price 15 cents.

Rev. Dr. William E. Biederwolf, the well-known evangelist and Dean of the Winona Bible School of Theology, has published a paper-bound booklet on "The Resurrection, in which he effectively answers the following questions: "Could God raise Jesus from the dead? Did God raise Jesus from the dead? Why did God raise Jesus from the dead? Surely these are salient questions. You will want to know how the author answers them. Glad Tidings Pub. Co., 608 Lakeside Bldg. Chicago, Ill. 10c; special rates for quantities.

From the Scriptural Tract Repository, 30 Bromfield Street, Boston, Mass., come a number of tracts belonging to the well-known "Inti-Infidels Library," edited and many of them written by H. L. Hastings. While the brochures are not new, they are still effective and timely defenses of true religion, and we are glad to commend them. They are as follows: "The Pentateuch: Its Origin and Authorship," "Specimen Bricks from the Babel of the Higher Critics," "More Bricks from the Babel of the Higher Critics," "The Moral Aspects of the Higher Criticism," "The Bible and its Critics." Each, 10 cents in covers without covers 5 cents.

For a valuable list of publications on the temperance question send a postal card to the American Issue Publishing Company, Westerville, Ohio. Any person who doubts the value of prohibition in this country, and who is sighing for the return of the old-time saloon or the restoration of the liquor business in any form, is set right if he reads this literature.

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